THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. V. No. 3. NEW-YORK, SATURDAY, APRIL 4, 1835. WHOLE NUMBER, 211.

From Giles Fletcher.

Satan instigating his followers to the Crucifixion.

THE bold physician, too incautelous,
By those he cures himself is murdered :
Kindness infects, pity is dangerous,
And the poor infant, yet not fully bred,
There where he should be born lies buried :
So the dark prince, from his infernal cell,
Casts up his grisly tortures of hell,
And whets them to revenge with this insulting spell.

" See how the world smiles in eternal peace,
While we, the harmless brats, and rusty throng
Of night, our snakes in curls do prank and dress:
Why sleep our drowsy scorpions so long ?
Where is our wonted virtue to do wrong ?
Are we ourselves ? or are we graces grown ?
The sons of Hell, or Heav'n ? was never known
Our whips so over-moss'd, and brands so deadly blown.

" O long-desired, never hoped-for hour,
When our tormentor shall our torments feel !
Arm, arm yourselves, sad dires of my pow'r,
And make our Judge for pardon to us kneel :
Slice, lanch, dig, tear him with your whips of steel,
Myself in honor of so noble prize,
Will pour you reeking blood, shed with the cries
Of hasty heirs, who their own fathers sacrifice."

With that a flood of poison, black as hell,
Out from his filthy gorge the beast did spue,
That all about his blessed body fell,
And thousand flaming serpents hissing flew
About his soul, from hellish sulphur threw,
And every one brandish'd his fiery tongue,
And worming all about his soul they clung ;
But he their stings tore out, and to the ground them flung.

THE CHURCHMAN.

From the Journal of the Institute at Flushing.

RELIGION AND MATHEMATICS.

IT has been said that the study of mathematics is apt to weaken our belief in GOD and a revealed religion : that to a mind accustomed to the demonstrative evidence exhibited in this science, probable evidence, on which in a great degree the truths of theology rest, are unsatisfactory in their nature, and inconclusive in their result: that, in fact, the species of truth dealt with in the exact sciences, are opposed to those that theology teaches. Let us examine how this position agrees with the truth.

The most refined and extensive idea we can have of the Deity is, that he is a GOD of knowledge; his attributes, revealed in the burning words of Scripture, exhibited in the variety, the extent and the perfection of his works, or felt in the inmost depths of our own souls; incomprehensible though they be to the mind of man, from their magnitude, and unspeakable by his limited words, from dissimilarity to his own nature ; yet does he feel that they are all swallowed up and lost, at the limit of his finite discrimination, by the one infinite idea—He is a GOD of *knowledge*. From the very nature of his essence, then, he must be best pleased with that worship which springs from an enlightened mind ; from the mind best calculated, by a course of discipline and correction, to comprehend and grasp the belief of a Deity. Not that it can ever be able fully to comprehend so sublime a mystery ; but that the more it advances in self-cultivation, the nearer it can approximate toward that knowledge in which faith is included ; that wisdom, " precious above rubies," which we are instructed to " buy, and sell not." Belief in such a mind must be a sweeter sacrifice to the Deity, and bring forth fruits of higher price, than in that where it exists from the mere accident of education, the influence of custom, or the vague habit of referring all that is incomprehensible to an incomprehensible cause.

I know that many zealous and sincere Christians go to the opposite extreme, and say, that since the sacrifice of the heart only is required by the Supreme Being, the ignorant man and the wise are on a par in this respect. They forget the distinction of terms, and are carried away by sound. " The humble and the lowly GOD respects," they quote, and with truth ; for where would be the justice of GOD, if man were rejected for his ignorance, without consideration of his means of improvement ? But that GOD approves of ignorance rather than of wisdom in his worshippers, is preposterous; since, by a parity of reasoning, the idiot or the brute would be still more acceptable, and the unavoidable conclusion would be, that the noblest faculty with which GOD has endowed us, our reason, must necessarily act as a bar to our eternal happiness.

This position being admitted, it follows of course that that which pre-eminently disciplines the reason, and capacitates the mind for great and ennobling ideas, so far from being a preventive of religion, must be a help and encouragement to it; and it must be confessed that the study of pure mathematics, looked upon merely as a course of mental discipline, has these effects. Perhaps no other study so fully developes the reasoning faculties, induces so close and severe a habit of thinking, or produces in the mind so great an independence of the opinions and prejudices of those around us. These are all essentials in our search after truth ; the evidence before us must be patiently examined, not by the opinions of others, but by their own internal worth, and from this examination must result either full conviction or no conviction at all. The evidences of a GOD and of his revelation must be sufficient to convince every enlightened and unbiassed mind, or the ideas themselves would convey an absurdity: hence the mathematician who goes with an unprejudiced mind and a humble heart to the inquiry, cannot fail of being convinced of the essential truths of religion, and if convinced, as I said before, his belief must be of more value than if he had not such knowledge.

But apart from the indirect benefit thus conferred by mathematical studies, the things they deal in, number and magnitude, when only considered abstractedly, present truths of infinite importance to the inquirer after religious truth. Our ideas of Deity must be abstract, and in so far must be difficult to the uneducated mind. Now the very simplest position that numbers abstractedly considered can take, that of the series of natural numbers, presents the most obvious features of things which are themselves hard to conceive, without some substantive figure to typify them. The infinite variety of combinations they pass through under the mathematician's hand, the symbols by which he connects and involves them, and the invariable nature of his results, are all examples of this.

Theology deals in subjects absolutely beyond the grasp of the human intellect; the Deity himself, his attributes and his properties, duration and extent—at least in their bearings on these subjects—are great, vast, infinite ; and these are confessedly beyond man's finite comprehension. Now mathematics teach us to a certain extent, to subject infinity to measurement ; to reason upon it under certain aspects, with as much certainty as if we could grasp the compound idea itself; they teach us to measure an infinite number of parts — to compare together two or more things which are themselves less or greater than the mind can conceive. The very perfection of modern analysis consists in comparing the first elements of variable magnitudes, when those magnitudes are less than our ideas can limit them, in measuring in fact their ultimate proportion.

In the doctrine of infinity it is necessary to admit that one infinity may be greater than another, though both are unlimited, otherwise we should confound the existence and being of GOD, his attributes and his works. The doctrine of curves, beautiful in itself, as a field where the imagination and fancy can have unlimited play, without the possibility of overstepping the bounds of reality, is still more valuable, as illustrative of this important principle, a principle which to the uneducated mind must convey an absurdity. The geometer knows that though the axes of a parabola are both infinite, yet one is infinitely larger than the other ; that though the continued arc and the asymptote of a hyperbola are both unlimited, yet if the infinite length of the one be taken from the infinite length of the other, there will remain a finite and measurable quantity ; to him it is plain that one magnitude may continually approach toward another, without the possibility of ever reaching it, and there is no contradiction to him in the argument drawn from the apparent nature of the soul, that it may continually approach toward the perfectibility of its divine Author, without the possibility of ever attaining to it.

The infidel opposes the declaration of the unchangeableness of GOD's purposes to the variability of his dispensations, and denies that they exist together ; but the geometer could scarcely fall into such an error. He gives one invariable law for the generation of a family of curves, and sees that their form, inflections and curvature, can yet vary without limit, while the law of their formation is as unchangeable as the imperishable purpose of his Creator. The development of a function, which though determinate in its form, is yet susceptible of an infinite variety of applications, presents to the analyst another similar example.

But the advantages of mathematical studies do not end here. Number and quantity, which are themselves but things of comparison, cannot satisfy the mind : the things compared must be considered, and these are all comprehended in the great store-house of nature. In looking upon GOD as the great first cause, how can we contemplate him except through his works; and let us ask whether the capacity of the ignorant man or the educated one is best adapted for such a purpose ? To the one, the order and harmony of the universe must seem confusion —the rotation of times and seasons, opportune accidents ; while to the other they become effects of laws impressed upon them by their Creator, and he classes and arranges them according to these laws. Which of them, then, will be able to form ideas of Omnipotence, the more worthy of Him ?

Now a knowledge of mathematics is indispensable in the acquirement of natural science, and these studies must therefore better qualify the mind for receiving just ideas of the power and wisdom of GOD, since they not only expand and fit the mind for receiving them, but are the principal instruments in developing them.

Nor does the study of mathematics, as has been alleged, possess the mind with a self-sufficiency in its own powers, independently of revelation. " A little knowledge is a dangerous thing," and the remark is as applicable to the department of the exact sciences as to that of any other. Thus we often see men fancy themselves the favorites of science, boast of their attainments, and evidence them by subjecting all topics of conversation to mathematical reasoning ; reminding us of the Turk who, when possessed of the English traveller's pantaloons, showed his pretensions to European refinement by wearing them as a head dress. But to those who have pursued the study to any great extent, it must have had a directly contrary effect. The very magnitude of the subjects discussed must instil a habit of diffidence in our own individual capabilities, while at the same time the judgment is becoming riper and the perceptions keener. And in support of this view of the subject, it may be mentioned as a remarkable fact, that the greatest mathematicians have been, almost uniformly, the most modest, unassuming men in their intercourse with the world, and the most humble, pious believers in their intercourse with GOD. G.

ROMANIST TESTIMONY TO PROTESTANT CONSECRATION.

THE Church Advocate, in republishing the letters of Dr. Lingard which recently appeared in the Churchman, says :—

Dr. Lingard is by no means the first clergyman of the Church to which he belongs, who has admitted what he has. Courayer, Peter Walsh, Davenport, Cudsemius, &c., have done the same.

Peter Walsh expresses himself in the following manner in an introductory discourse to his *History of the Irish Remonstrance :*

" In that place where I seem somewhat too severe on *Matthew Parker*, the first Protestant Archbishop of Canterbury under Queen Elizabeth, you must not persuade yourself I do at all reflect upon his ordination, as if indeed that had been not only uncanonical or unlawful, but really void and null, or (as the schoolmen speak) invalid: were I to deliver my opinion of this matter, or were it my purpose to speak thereof, I would certainly hold myself obliged in conscience (for any thing I know yet) to concur with them who doubt not the ordination of Bishops, Priests and Deacons in the Protestant Church of England, to be (at least) valid. And yet I have read all whatever hath been to the contrary objected by Roman Catholic writers, whether against the matter or form, or want of power in the first consecrators, by reason of their schism and heresy, or of their being deposed formerly from their sees, &c. But I have withal observed nothing of truth alleged by the objectors, which might in the least persuade any man who is acquainted with the known divinity or doctrine of our present schools (besides what *Richardus Armachanus* long since writ) and with the annals of our Roman Church ; unless peradventure he would turn so frantic at the same, as to question even the validity also of our own ordination in the said Roman Church, on the pretence, forsooth, either of the form of the Sacrament altered at the pleasure of men, or succession of bishops interrupted by so many schisms, &c."

And the same able and learned writer afterward, on occasion of some remarks made respecting his letter to the Bishop of Lincoln, repeats this opinion, saying, that " The ordination in the Protestant Church of England is valid, according both to the public doctrines of the Roman Catholic schools themselves, and the ancient rituals of all the Catholic Churches, Latin and Greek."

Davenport (*Santa Clara*)— pronounces the ordinal of Edward VI., to be, both as to the matter and the form, sufficient for the validity of ordination. Cudsemius says that the English Church may endure for a long time, " *on account of the Catholic Order there in a perpetual series of their own Bishops, and a legitimate succession of Pastors, received from the Church*," on which account we are used to call the English " not *heretics* but *schismatics*."

Dr. Elrington also mentions the well known *Pere Arnaud*, *Dr. Snellaerts*, Professor of History at Louvain, the *Abbe Longuerue*, and *Bossuet*, Bishop of Meaux, " the great champion of the Roman Catholic Church," as maintaining the validity of the English ordination.*

* See " The Validity of the English Ordination Established. By the Rev. Thomas Elrington, D. D., Provost of Trinity College, Dublin." p. 9.

DR. FRANKLIN ON PRAYER.

THE following interesting incident in the life of Franklin, is given in a review of Pitkin's Political and Civil History in the Christian Spectator.

While the important question of the representation of the States in the Senate was the subject of debate, and the States were almost equally divided upon it, Dr. Franklin moved that prayers should be attended in the Convention every morning, and in support of his motion, thus addressed the President :

Mr. President,—The small progress we have made after four or five weeks of close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many *noes* as *ayes*, is, methinks, a melancholy proof of the imperfection of human understanding. We indeed seem to feel our own want of political wisdom since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern States all around Europe, but find none of their constitutions suitable to our circumstances. In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us ; how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings ? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for Divine protection ! Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace, on the means of establishing our future and national felicity. And have we now forgotten that powerful Friend ? or do we imagine we no longer need his assistance ? I have lived, Sir, a long time ; and the longer I live, the more convincing proofs I see of this truth, *that* GOD *governs in the affairs of men !* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid ? We have been assured, Sir, in the sacred writings, that " except the LORD build the house, they labor in vain that build it." I firmly believe this ; and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel ; we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war or conquest.

I therefore beg leave to move, that henceforth, prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city, be requested to officiate in that service."

WE are obliged to a correspondent for the following excellent extract from the Memoirs of Mrs. Hannah More.

PRAYER.

" OF all practical subjects, prayer is the best. I would rather have prayer without faith or love, if they could exist, than faith and love without prayer; for they may be lost without it, and where it is they will not long be wanting. I am certain of this, at least, that the man who persists in prayer will not long entertain any doubt whatever of some of the most important fundamental truths of religion. He will learn from the impressive and decisive testimony of his own experience, that verily and indeed there is a GOD who governs the world — intimately governs it by a providence as particular as all the concerns, however minute, of all his rational creatures ; that he hears and answers their petitions ; that he rewards what is right, and punishes what is wrong in their conduct; and that he is mainly intent on the purifying and elevating their moral natures, though often under circumstances, and by means, which make a future retributory state absolutely necessary for the vindication of his justice, and mercy, and goodness, *i. e.* of the very attributes which prayer and experience have shown him to possess. But the effect does not end here. Among all the various proofs we have that Christianity came from GOD, I know of none so strong, judging from the force of it on my own mind, as the wonderful correspondence of the Gospel with all that prayer and experience teach us of the ways of GOD with man. CHRIST taught us all those wonderful truths which prayer and experience confirm. He taught us, moreover, what they cannot teach, but what falls in admirably with all the discoveries they make, and solves the difficulties with which those discoveries would otherwise be attended. It was he also that gave us this telescope for the discovery of unseen truths. He was our Galileo as well as our Newton in heavenly things, for he taught us to pray ; and there is no duty which by precept and example he so carefully inculcated.

I have sometimes put this argument to philosophical unbelievers who deny or doubt a particular providence :—' You believe in the existence of the lately discovered planets, and in other astronomical facts, which you yourself have never observed, and you would think it absurd scepticism in any man to doubt them. Why ? Because all who have used the proper glasses, and carefully made the proper observations, concur in affirming their truth. Now you will find no man who has long been in the habit of private prayer, who will not tell you that he has had many and decisive proofs — decisive at least in their number and coincidence — that his prayers were heard, and practically answered in the occurrences of his life; and though not always in the way he wished, yet very often and very strikingly even in that way, and almost always, when he has prayed earnestly, in a way which he sooner or later has discovered to be best for his temporal or moral welfare. However widely devout men disagree in other points, in this they are all agreed, and very many have declared that things have never gone well with them through the day when their morning prayers have been distracted, cold, or languid. To suppose that it is with all these witnesses the dream of superstition, is no less irrational than it would be to suppose that all the observers of the Georgium Sidus, of Pallas and Ceres, have been deceived by meteors or some defect in their glasses. That the majority of mankind have had no such evidence, having never been in the habit of prayer, would be as idle an objection as that the planets just mentioned have not been seen by those who never looked for them in a proper direction and by the aid of a proper telescope. Your scepticism is therefore as unphilosophical in the one case as it would be in the other. You gave your confidence to Herschel when announcing the most stupendous discoveries he told you. ' Look and you shall see ;' but you refuse it to CHRIST when revealing a providence without which a sparrow falls not to the ground, and who, when teaching a truth so credible as that GOD governs the world which he made, says to you, ' Ask and ye shall have; seek and ye shall find; knock and it shall be opened unto you.' "

From the Gambier Observer.

GENTLEMEN,—An article credited to the Protestant Vindicator, appeared in the Gambier Observer of February 6, the purport of which was to bring forward the Syriac Version of the New Testament in support of infant baptism. Acts xvi. 15, xvi. 33, and 1 Cor. i. 16, are cited ; in which passages the Syriac translators are asserted to have written " Lydia and her *children*" —" Jailer and his *children*"—"Stephanus and his *children*."

As it is admitted by all Christians that misstatements are prejudicial to the interests of truth, I beg to be permitted to say that the above assertions are incorrect. The expressions in the original are as follows : hi va-benai baitho, " she and the sons of her house :" hu va-benai baithé, " he and the sons of his house :" baitho destephana, " house of Stephanas."

What ground the author of the piece in question had for translating "baitho destephana," " Stephanas and his children," it is impossible to conjecture. As to the phrase, "benai baitho," " sons of the house," it is equivalent, according to the Hebrew and Aramaean idiom, to the word "household" in the English version. In this sense it is used by the Syriac translators in Matt. x. 36, benai baithé, " they of his household." So Gal. vi. 10, benai baitho dehaimenutho, "they of the household of faith." So also Heb. xi. 7, "Noah prepared an ark, lehhayé dabenai baitho, " to the saving of his house." Surely none will contend that *children* formed a part of the house of Noah which survived the deluge.

The same phrase occurs several times in the Hebrew. Thus Ecclesiastes ii. 7. בני בית "servants born in the house," and Jeremiah xxxv. 5. בני בית הרכבים " sons of the house of the Rechabites."

I remain, Gentlemen,
Yours respectfully, H. C.
Theological Seminary, Lexington, Ky., Feb. 17th, 1835.

COMMUNICATIONS.

For the Churchman.

CHRISTIANITY IN POLYNESIA.

EVERY advance which CHRIST'S kingdom makes toward its full extension throughout the world, is fitted to awaken feelings of joy and gratitude in the Christian's heart ; and if ever these feelings are excited in their full force, it should be when he contemplates the history of a people once sunk in heathenism and idolatry, *now* enjoying the blessings of Gospel light and civilization. He may find such a subject in considering the religious state of Polynesia ; where, but a few years since, the untaught native bowed the knee and paid his homage to gods of his own contrivance ; where savage cruelty and superstition once raged in all their horrors ; but now, from many a sacred altar ascends sweet incense of prayer and praise to the GOD of heaven, and Christian motive and feeling sway in the bosom of many a humble follower of JESUS.

Polynesia comprises chiefly twelve groups of islands in the Pacific, situated between the tropics. Of these, Christian settlements were first made, and religion was successfully propagated in the Georgian and Society Islands on the south, and the Sandwich on the north. We propose briefly to sketch the history of the introduction and spread of Christianity among the inhabitants of the former groups. Passing on from the consideration of the peculiar salubrity of the climate, the fertility of the soil, and the richness of the natural productions, which afford the people of these favored isles a plentiful and grateful subsistence without the labor of their hands, we are led to notice their ancient religion. This partook much in its character of the nature of other Pagan systems, and was interwoven like them, in nearly all their actions. Their general name for deity was " *Atua*," its emblem, a bird. The origin of all things was assigned to *night*, whence sprung their superior deities, " *Taaroa oro* and *Tanc*." They had gods of peace and of war, the god of the ocean, of accidents and the god of idiots, (for they believed all idiots to be inspired.) A second class were employed as heralds between gods and men, and a third were the rulers of war and the guides of medicine. There were gods of the hills and of the vallies, of the sea and of the air, of the tempest and of the calm, of the lightning and of the whirlwind. Their fancy had also peopled the isles with etherial beings, who like fabled fairies, sported in the moonbeam's light, and played in the loveliest dells, or by the sweetest rivulets; were clouded in the mountain's mist, seen in the meteor's glare, or sounded in the howling of the midnight storm. The principle of their worship was *fear*, yet they had particular objects of terror, as the " *Tiis*," or malignant spirits, who resided in the world of night, and at the prayer of sorcerers destroyed those whom they hated or were hired to desecrate. The spirits of departed warriors who had been renowned for ferocity and murder, were supposed to belong to this class, and their skulls with the images of the " Tiis" received divine honors, had a priest to attend them, anoint them with oil, wrap them in cloth, and sleep in the same house with them at night. The birds accustomed to frequent the trees around the temples, and to feed upon the sacrifices, were supposed to be inhabited by the gods, and reverenced accordingly. The large blue shark had also his temples, priests and sacrifices. While thus the people imagined their gods to be spiritual beings, they manufactured images, either as representatives of their power, emblems of their character, or the instruments through which their communications might be made, and their will revealed. Their idols were rough logs of wood, wrapped in many folds of sacred cloth ; rudely carved wooden figures, caricatures of the human form, or shapeless blocks, covered with net work of the cocoa-nut husk, and ornamented with red feathers. They had " *Morais*," or temples ; national, for their principal idols ; local, for their district deities ; and domestic, for their household gods. Their worship consisted of prayers, offerings and sacrifices ; of the latter, pigs, fowls and fish were commonly offered ; but human beings were constantly immolated on their altars. The victims were chosen from captives taken in battle, or those who had incurred the anger of the chiefs or of the priests.

The character of the natives has been usually represented as amiable and interesting, and although nearer investigation has stripped off the high coloring in which the first discoverers shrouded it, yet much of the blood and cruelty which has stained this almost earthly paradise, may be attributed rather to the superstition which enslaved their natural feelings, than to peculiar innate ferocity.

Glowing and interesting were the descriptions which the first visiters to these smiling isles carried to the ears of their attentive countrymen ; and when, in 1795, the General Missionary Society was formed in Great Britain, the first subject urged upon their earnest consideration, was a mission to this favored land. Ardent and powerful was the feeling which this topic excited in the bosom of the Christian world, and from among numerous applicants, thirty individuals were selected to bear the Gospel of peace and love to these children of nature, and to plant the standard of civilization in their spicy groves. A vessel was prepared and placed under the command of an ancient captain, who had retired from the service, but now filled with new energy, excited and moved by Christian motive, was ready again to try the perils of the deep. With the determination of these persons to use their endeavor to establish Christianity in the Marquesas, Society and Friendly Islands, on the 10th of August, 1796, the vessel set sail from the shores of England. On the 7th of March, 1797, they approached the wished-for haven, and were met by the king and queen of *Tahiti*, (the largest of the Georgian Islands,) with multitudes of the natives, who expressed great joy at having strangers to reside among them. A newly-built house, with a large district of land, was granted to the use of the Europeans, and much kindness and good-will were expressed toward them. All this occurred not because the natives were desirous to receive religious instruction, but because they expected to gain much from the knowledge of the strangers in preparing their instruments of war, and other things of a like nature.

Our limits would not permit to detail minutely the varied success which the Missionaries met in their efforts to effect the desired object. Much labor and time were required to acquire a knowledge of the language, which had been represented as easy of acquisition. The feelings of the natives toward them changed, they plundered them of their little articles, and annoyed them in various ways. It was earnestly desired to abolish the dreadful custom of infanticide, so prevalent among the people; but though a proposal to this effect was received with gracious promises, yet these were never put into execution. What little good might have been done in a religious point of view, was constantly defeated by the conduct of foreigners who came in the vessels which touched at the islands. While the self-devoted Missionaries would zealously endeavor to implant the blessed truths of salvation deep in the hearts of the unenlightened natives, the seed was crushed even in its bud by the blighting influence of *professing* Christians' example ; and this is a mighty obstacle which opposes the Missionary to foreign lands—the worse than heathenish wickedness in the *professing* Christian — civilized man. The mind of the savage mortal is ill prepared to distinguish between theoretical and practical belief. Accustomed, as he is, to *act* upon his belief, (however bad its principle,) he cannot understand that a Christian in name is not always one in deed ; but rather imputes to the principles of his belief that outward conduct which springs from the unregenerate heart.

The first preaching in the native language was in 1802, and although at first instruction was received with some attention, yet soon the people became fatigued, and showed a disposition to reject it, inventing different modes of attracting the attention by their games and other amusements during the time of service. Bloody wars broke out between the natives of the neighboring isles, and the Missionaries suffered greatly; every disaster that occurred was laid to their charge. They found great difficulty in attempting to instruct the children, their parents conceiving it to be an idle and useless trouble. In fine, after many sufferings, during another war the Missionary establishments were entirely destroyed, and in 1808 the devoted laborers felt compelled to leave the island, and give up the Mission. Thus, after ten years' continued and laborious exertions, they who had embarked upon this benevolent enterprise, with high hopes and ardent expectations, were obliged to abandon the field of their labors, without discovering the least apparent fruit. But yet it was otherwise, and He who rules all things as he will, had not forgotten to be gracious. Urged by the earnest expostulations and addresses of the Missionary Society, several of those who had left the Mission in despair, with an addition of valuable members, again returned to the scene of their former toils and trials. The King Pomare welcomed them with heartfelt joy, and evidenced that the reflection which adversity had caused him to endure had produced happy effects; and thoughts of a GOD, a Saviour, heaven and hell, had wrought a mighty change in his once darkened mind. He professed himself a Christian, and desired to be baptized. Being invited to take charge of his dominions, he returned to Tahiti, and his example produced a good effect upon those who had before scoffed at the new religion. Many humble and hitherto unknown followers of CHRIST were found among the natives, and the hearts of the Missionaries were cheered with the evidence afforded them that their labors were not utterly thrown away. The Mission advanced prosperously; the Society sent out new members, together with printing presses and other conveniences for the full establishment of civilization. A Missionary Society was organized in Tahiti with great spirit, a chapel built, schools established and conducted, the Sabbaths duly observed ; and on the anniversary of the Society, the royal chapel of Tahiti was opened, and the king, with numerous converts, was baptized by the Missionaries. The ancient idols were cast aside, the venerated altars destroyed, and the beautiful island of Tahiti became an acknowledged Christian land. Similar effects attended the exertions of the Missionaries in the neighboring islands, and Christianity was firmly established among these once heathen nations.

Since this foundation of the Christian religion in Southern Polynesia, the reports of those who have visited the islands bear ample testimony to the general good conduct of the inhabitants. An account of the manners of the people, their every-day habits, their observance of the Lord's day, their acknowledgment of divine superintendence in all their public acts, and their general laws, might well excite to emulation the people of lands long favored with Gospel illumination. " All the islands have their own code of laws, which are printed and published. Public libraries are established. Most of the New Testament and many parts of the Old are translated ; — printing-presses in constant operation, and catechisms, spelling-books and elementary treatises widely disseminated and every where eagerly sought after."

Well may we rejoice that GOD has thus brought the benighted Heathen to a knowledge of his laws, and permitted the standard of the Cross to be erected on the plains where once the idol temple stood and human victims burned on the altars of imaginary deity. And surely such an exhibition of His power and goodness should excite every one who bears the name of Christian to new and unwearied effort in his appropriate sphere, to spread the knowledge of the Saviour through every land, and let every creature know the blessings of his Gospel.

A.

For the Churchman.

A CATHOLIC—NOT A ROMANIST.

Rev. and dear Sir,—Reputation is a mirror whose lustre it is more easy to sully than to restore; and he that is insensible to the purity of his own fame deserves not that it should enter into the consideration of any other. It would, therefore, be discreditable to myself, and a subject of surprise to those of your readers who are interested in the Church, and in the character of her clerical sons, did I fail to assert, in a case which surely calls for the assertion of my title to the fame of filial fidelity and affection to the venerable mother from whom I derive my spiritual birth. And yet am I reluctant to confess, even to myself, that such my fame has been called in question—I am reluctant to believe that well-meant purposes should have been so frustrated; that consequences should have so ill assorted with the design, that a sermon, which, in preparing to preach before a diocese of our Church, I fully believed, as I yet do, to echo only the voice of some of her oldest and soundest divines, and to set forth her provision against ecclesiastical anarchy and misrule, should have placed me in an apparently belligerent attitude toward those whose judgment I am bound to respect, and whose hearts I believe to be true. I picture to myself a man clothed in armor of proof, essayed by the renowned veterans who had gone before him, and in the midst of his brethren of a common faith and of a common cause. Forthwith he draws his sword; and forthwith many a hand and many a sword which should have been found with him are against him, and against the armor wherein he trusted. I awake, and it is no dream.

I can no longer conceal from myself—too much has been said to permit its concealment from the public—that the sermon preached before the last annual Convention in New-Jersey is considered not only to have given to the prerogatives of the Catholic Church an unwonted exaltation, but to have brought its author under suspicion of a harmony with the Church of Rome. Suspicion may be often without a foundation, but is rarely without a cause; and however in the present case I may regret its object, it is hardly possible to hesitate in tracing its origin. The same mal-appropriation has befallen the sermon of the City of God which has for a continuation of centuries befallen the City of God itself. A valued and venerable term has been shorn of its primitive and proper signification; and expressions in the sermon true only of the Catholic Church have been tortured into an application to the peculiar claims of the Church of Rome. The republication, too, of the sermon itself, by more than one of the periodicals devoted to the Romish cause was almost immediate. Could any thing be more calculated to impress on it an opprobrious name? Is it to be wondered that such an adoption should be recognised as the right of a legitimate child? I am the last to be surprised, though most concerned to regret the natural and too evident result. Mr. Mason's sermon, it was said, has been welcomed by the Roman Catholics,—Mr. Mason, therefore, is a Roman Catholic.

Why was there none to make common cause with the Catholic Church against the Church of Rome? Why was it not perceived that the same sentiments and language which might be legitimately due to the body of Christ would be illegitimately applied to any and especially so corrupted a member of that body? Why was it forgotten to be a favorite and too-successful policy of the Church of Rome to appropriate to herself the title of Catholic, with the anomalous and contradictory supplement of Roman? And why should it have been held a defect of wisdom, and of friendship to the Catholic Church, to battle for her empire and her sway, rather than relinquish her claim, from any dread of its falling into the hands of a usurping child that had become her foe? Infallibility was the grand claim of the Church of Rome—infallibility was taught in the sermon—the sermon, therefore, must symbolize with the Church of Rome. On such a summary conclusion there have been not a few who credited, and in crediting have given circulation to the tale of a sermon preached before the Diocese of New-Jersey, which had forsaken, I will not say the principles of the Protestant cause, but of the purest existing Church, the reformed Catholic Church of America, and which had opened the door to some fatal and fundamental tenet peculiar to the Church of Rome. True—there was not wanting the profession of personal courtesy and personal regard. True—the Churchman had at an early period defended the sermon from the charge of eccentricity, on the plea that its doctrines had found advocates, of course advocates from among the divines of the Church of England. True—the Episcopal Recorder had recognised the author's general orthodoxy. True—the staunch and stable Gospel Messenger had made general its commendation. True—the Editors of the Protestant Episcopalian had in a special and explicit paragraph disavowed the accusation of pure Romanism. Still did the nature of man prove consistent with itself—still was the suspicion of error more readily welcomed than an examination of the truth—still did even the guarded modifications of those who impugned the only questionable doctrine of the sermon, serve but to augment the general doubt—till the publication of a series of letters in the Catholic Herald, addressed to Mr. Mason, has drawn closer around him the line of evil surmises: suspicion has almost ceased to be suspected; and there is too much reason to believe that the shadows have been continuing to thicken around my name.

Will it be said that all these circumstances should enforce on me the duty of self-examination, and cause me not to question the judgment of those who have judged, but to pronounce condemnation on my own? Will it be said that my own convictions to the contrary should be surrendered to the opinion of the many, distinguished by their qualifications from the multitude—that the infallibility of the Catholic Church, as taught in the sermon, is in alliance with the claims of the Church of Rome? To this I might with no ill grounded confidence return the consciousness of a purpose pure from such alloy—the full and faithful assurance of my own mind, that in the doctrine of infallibility, (as laid down and restricted in the sermon,) the exemption of the Church of Christ from any error that could destroy its being, I had not only sustained the doctrine of the Scriptures, and of the consentient fathers of the Church, but prominently brought to view a fortress impregnable against heretical pravity on the one hand, and the high-handed usurping policy of any particular Church, like that of Rome, upon the other. But besides that dignified dependence on his own truth, which no man should easily surrender, it is impossible, on other grounds, that I should sacrifice my own to the sentiments of others—it is impossible I should yet suspect the tendency of any thing advanced in the sermon to a dangerous end, on account of the suspicions to that effect in the minds of some of my brethren. For knowing full well the signification of the obnoxious term infallibility, as contained in the sermon, however I may doubt the clearness of the elucidation there given, I cannot doubt that my meaning and my views have been to a greater extent misapprehended than understood. A man may take no shame to be called on to forsake his road, but not by those who he clearly sees have mistaken the road he is taking. When, therefore, one has questioned the consistent recognition on my own principles of the Reformation of the Church of England—when another has virtually put into the mouth of the Primate of Ireland* the declaration, that *if* the Catholic Church interpret Scripture correctly she is infallibly right, but if the Church of Rome does the same she may be wrong; and when a third has arrayed against the infallibility which I hold a line of honored names, with whose sentiments I should blush to be less than familiar, and to most of whose opinions I should be little loath to subscribe,†—when all these circumstances, and many more which on your pages I might not be permitted to name, are spread before me, am I not justified in deeming the evidence insufficient of any papistical tendency in the doctrine sustained? Is it not more probable, that when the bearing on my own views of so many of the arguments assailing them cannot be discerned, those views have been by others misunderstood, at least pressed to illegitimate conclusions, than that I should be in the dark as to my own belief, and ignorant of my own opinions?

Should any argument be drawn from the supposed solitude in which I stand, it is an argument without a fact. Whatever deductions the insulated position of a country cure may require, I can yet represent that within the circle of my own acquaintance, and as far removed from any peculiar homage to the chair of St. Peter as myself, there are more both of the clergy and of the laity who *do* than who do *not* recognise with me the infallibility of the Catholic Church in the fundamentals of faith. At least, I am not aware of any change in their views since I first apprehended what they were.

In the face, however, of all the causes, which I cannot but feel have combined to place me in a false position toward some of those whose esteem of me is so connected with the esteem of myself, it becomes necessary that other than mere negative evidence and deducible conclusions be given, why my name be not henceforth darkened with suspicions of infidelity to the Church in which I was born, and in whose bosom I look forward to live as to die.

Since, then, it is not enough that in my sermon I have designated the Church of Rome as the "proudest and most corrupt of those who have retained the fundamentals of truth and order," and as "having approached the line of extreme corruption;"—since it is not enough that in a letter to the Churchman, under my own signature, I have expressed my conviction that she, or rather her bishop, is in a state of schism, and therefore of sin; let it not be deemed a presumption on the interest which may have been awakened in the public mind, that I should express, in your columns, my individual persuasion of her many and wide-spread corruptions. Let it be permitted me to declare that while I contemplate, with mournful apprehension, the outrage and extravagance, however sanctioned, of either deeming or denominating her as the "whore of Babylon," or her Christian bishop as "Antichrist," there is no man who can with less complacency than myself regard the errors which the Church of Rome hath superadded to the apostolic faith—no man who could more *ex animo* subscribe those guards of that faith, known as the thirty-nine Articles of the Church of England, and that therefore there is no man who could with more propriety than myself throw from him any imputed inclination to the papal creed, as distinguished from the creed of the first and purest ages of the Christian Church.

The cessation of a series of letters, addressed to me in the Catholic Herald, has afforded the first and fit occasion for the obtrusion on you of these lines. I would fain make them my last offering on the subject to any periodical. Whether they are to appear on record in your pages, or whether your apprehension of their claim be widely different from mine, it will in nothing lessen my consciousness of having been true to the Church, that I have thus at the same time endeavored to be true to myself.

Your friend and brother in Christ and the Church,
Henry M. Mason.

Salem, March 24, 1835.

* Archbishop Bramhall, whom I have *thoroughly* read, affirms that the Catholic Church *is* infallible in fundamentals, and that the Church of Rome is *not*. He cannot, therefore, mean, as he does not, an infallibility dependent on a correct interpretation of Scripture, but that the Catholic Church will not in fundamentals interpret Scripture falsely.

† I must perhaps make one exception. Archbishop Tillottson says that the promise of Christ signifies only that the Church *shall not* fail, not that it *cannot*. Considering who it is that makes the promise, I hold the propositions to be identical.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS.

"Old wounds need vinegar as well as oil."
New England Memorial, p. 197.

I have given in my former papers what your readers may consider (to adopt one of our new Germanico-Anglico words) sufficient for an *excursus* upon the question, 'Why did the Puritans leave Europe?' How far "pure religion" influenced these "holy brethren and exiled saints;" and how far the love of power, notoriety, and money, or as Mr. Bancroft semi-poetically hath it, "the passion for land," was mingled with religion, qualified or superseded it, authorities enough have probably been furnished for the candid and thoughtful to decide.* If any of them can arrive at the comfortable conclusion of Mr. Minot, one of the historians of Massachusetts, and announce with his placid assurance, that it was not "derogatory to the principles of their emigration, to entertain a hope that while the cause of religion was served with so much hazard, success might also attend an honest attempt at husbandry and traffic;" (vol. i. pp. 14, 15.) I will not wage polemics with their reasoning, nor with any consolation they may derive from it, but—leave them alone with their glory. Some might hint, to be sure, that an inference like Mr. Minot's smacked somewhat of the doctrine of *merit*, as it seems to intimate that the Puritans deserved, if they did not expect, plentiful gains in commerce, through their toils and losses for religion. If it do, that would not frighten me, for after sundry stares, exclamations and surprises, it has been at length discovered that Puritanism and Popery are nearer of kin than are the theory and practice of Calvinistic toleration, or the theory and practice of Socinian liberality. The one takes to itself *merit*, from its wearing shirts of horsehair; the other, from lavish self-abuse of its unfortunate human nature:†—the one is superstitiously reverential of rites and ceremonies; the other, superstitiously apprehensive of them:—the one is *infallibly* right in abetting the paramount and exclusive claims of the chair of St. Peter; the other, in maintaining those of the congregational platform:—the one claims distant countries through Father Adam;‡ the other, through Father Pope:—the one thinks it right to terrify or subjugate heretics by the penalties of proscription and persecution; and to this, the other, though usually averse to responses, devoutly accords its loud and long *amen*.

Specimens of this last point of consanguinity it is now proposed to exhibit, and in this paper, with particular reference to the treatment manifested by Puritans toward those from whose immediate society they had torn themselves—members of the Church of England.

In order to arrive at that just point of observation, and proper tempering of sensibility, which will enable us to appreciate facts under this caption, it will be necessary as a preliminary, to show what feelings the Puritans professed (and if they were *true* men actually entertained) toward the Church of England—how they *nominally* regarded her ordinations, ordinances, &c.

When Mr. Higginson (who left England because too much respect was demanded of him for the Establishment, but who afterward had many poor Quakers fined and whipped because they did not sufficiently respect an establishment of his own) had comfortably fixed himself on board ship, and saw the white cliffs of his mother country sinking beneath the horizon, (to him for ever,) his natural feelings, with perhaps some qualms of compunction, rose within his bosom. He called (so says Noah Hobart§ in his "second address to the members of the Episcopal separation") his children and the other passengers to the stern of the ship, to take their last sight of their native country, and made this speech to them, "We will not say, as the Separatists were wont to say, at their leaving England, Farewell Babylon! Farewell Rome! But we will say, farewell dear England, farewell *the Church of* God in England, and all the Christian friends there. We do not go to New-England, as Separatists from the Church of England, [and with this before his eyes Mr. Hobart calls Episcopalians a 'separation.' Consistency!] though we cannot but separate from the corruptions of it; but we go to practise the positive part of Church Reformation in America." (Address, pp. 90, 91.) "He then," says Allen, in his Biog. Dict. (Art. Higginson,) "concluded with a fervent prayer for *the King*, *Church* and *State* in England." This was in April 1629. A year afterward, there was another embarkation. On the eve of sailing, a large party addressed a most singular letter "to the rest of their brethren, in and of the Church of England." I wish I had room for the whole, but must content myself with one of its most striking passages. "We desire you would be pleased to take notice of the principals and body of our company, as those who esteem it our honor to call the Church of England, from whence we rise, our dear mother, and cannot part from our native country, where she specially resideth, without much sadness of heart, and many tears in our eyes, ever acknowledging that such hope and part as we have obtained in the common salvation, we have received in her bosom, and sucked it from her breasts. We leave it not, therefore, as loathing that milk wherewith we were nourished there; but blessing God for the parentage and education, as members of the same body shall always rejoice in her good, and unfeignedly grieve for any sorrow that shall ever betide her, and while we have breath, sincerely desire and endeavor the continuance and abundance of her welfare, and the enlargement of her bounds in the kingdom of Christ Jesus."‖ This letter is dated April 7th, 1630, from Yarmouth, aboard the Arabella or Arbella. It forms No. 1. of the appendix of Gov. Hutchinson's Hist. vol. i. The Governor well says of it, (Hist. i. 24,) "This paper has occasioned a dispute whether the first settlers of Massachusetts were of the Church of England or not." Your correspondent reads it with pain, (for two of his ancestors signed it,) especially as he pursues the Governor's comment, "however problematical it may be what they were while they remained in England, they left no room for doubt after they arrived in America!" It is hard, Mr. Editor, to condemn one's own flesh and blood, but I am constrained always to wish, when I read this beautiful and eloquent letter, (and it is both,) that it did not want "one thing needful" to complete it. I cannot say of it as the fox in the fable of the statuary's head-piece, Very handsome, but it wants brains; but I must say, Very handsome, but it lacks sincerity.

Well, let this pass for a *profession*, as to their ostensible feelings toward the Church of England generally. Come we now to that delicate and sensitive matter, the subject of ordination. What thought the Puritans of the ordinations of their Anglican "mother," who was so "dear?" President Stiles somewhere contends, that the orders of Congregational ministers are, *ipso facto*, the same with those of ministers of the Church of England; for the first Congregational ministers of this country were, as he argues, ordained in that Church. Presbyters, he says, can ordain presbyters, and thus *we* come in for the succession. His argument must claudicate a little, even if we grant him that a presbyter may be an ordainer; for it so happens, that "the brethren" often took a principal, if not a sole part in the early Congregational ordinations. "When there is not a Presbytery pre-existing," says Hubbard, (Hist. New-England, 189,) "either some of the brethren ordain, as is above described," &c. He here alludes to the ordination, or rather re-ordination of John Cotton, to which there will be occasion to refer presently. Mr. Noah Hobart, however, would be as stiff a repudiator of the Nag's Head tale, and as earnest a contender for the fact and the regularity of Archbishop Parker's consecration, as his namesake, whose inflexibility and zeal will ever be honored by the grateful recollections of thousands, (may I not say tens of thousands?) of his fellow Churchmen. Indeed, the worthy controversialist thinks he can survey all the apparent difficulties surrounding Parker's case, with a placidity altogether impossible to us, who advocate that unpalatable and accusatory old notion, about an "apostolic succession" through the successors of the Apostles, and not that eclipser of modern paralogims, which would defend a succession through those who are successors to nobody, but derive all the authority they want from their spiritual ballot box. "Now," says he in the same address, (p. 85,) "though our ordinations are derived from him, (Dr. Mathew Parker,) as well as yours, yet they are not at all affected according to our principles, by the dispute about his consecration, for we believe he had power to ordain as a presbyter." The Congregational patriarch could contemplate even Lambeth without alienation, when he thought of it as a conduit for Presbyterian orders; though it was most distasteful to his reveries, when he found it could confer Episcopal orders, whose powers were to be exerted on a Puritan soil. Alluding to the ominous aspect of the period when Dr. Cutler and others forsook the ranks of Independency, and sought for "a more excellent way" of obtaining spiritual authority and of exercising spiritual functions, he thus writes, "These gentlemen's thus going for orders was a most fatal accident: [perhaps some will think me wicked enough to add, So mote it be!] the consequences of it have been very hurtful to the peace of the churches in New-England, and to the interests of practical religion in the country." (Noah Hobart's Sec. Address, p. 128.)

I shall not pause to dilate here upon this old edition of that slander, which our modern essayists, who attempt "Tributes to the Pilgrims," "Lectures on the Christmas Festival," and "Reviews of High Church and Arminian Principles," vamp up anew, and palm upon us as a sage discovery of these *marching* times. It is enough if your readers remember and apply Solomon's pertinent adage, "The thing that hath been, it is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun." Let us pass on to see how these professions about a succession, and the value of English Orders, were illustrated. Could you suppose, Mr. Editor, that clergymen who had these Orders would be re-ordained? Not without proof of the fact, you say. Well, then, be it known to you, and to all to whom these presents may come, that there was an ordination of persons once ordained in the Church of England, very soon after the landing of the "precious saints" on these puritanic shores. On Friday, August 27, 1630, Mr. Wilson, who had been ordained by *a bishop*, and Mr. Nowell, who had not, were admitted to Orders in the Congregational establishment of Massachusetts, by the right unauthorized *laity* of said colony. True, Mr. Winthrop, who was one of them, declares, "We used imposition of hands, but with this protestation by all, that it was only a sign of election and confirmation, not of any intent that Mr. Wilson should renounce his *ministry* he received in England." (Savage's Winthrop, i. 32, 33.) But there is an unfortunate emendation hanging about this passage which alloys much of its weight. It has undergone the retouchings of an antiquarian, and how much of tare and trett there may be in it, as there sometimes is in a retouched sentence of the Christian Fathers, I cannot say. The word "ministry" which has been italicised so as to draw attention toward it, is not contained in the Hartford edition of 1790, of Winthrop's Journal. On the contrary, that which, whether as a word or something heavier, was always hovering round those worthy forefathers, (who were continually panting after the substance of things hoped for,) occupies its place. In that edition, the sentence reads, "not of any intent that Mr. Wilson should renounce his *money*." This reading is not adopted, indeed, by the careful Mr. Savage, but still he does not discard it from his margin. And there are two reasons why we may suspect the marginal reading to be the true one. The good gentlemen had just been professing as much affection and deference for the Church of England as could have been expected from her most loyal sons. They had incurred the suspicion of being covert Churchmen. They never would do an act which they could safely avoid, that might entail on them the sad loss of a single good dollar. Under such circumstances and feelings, might they not venture something which would show they were not quite as hearty as they were taken to be toward their "dear mother;" and at the same time take special care that such an act be not followed by penal consequences to their purses?

It certainly is *possible*, and when we remember what a dear mother any one is to a Puritan, who will tickle his palm with filthy lucre, it is somewhat easy to say it is *probable*. At any rate the suspicious passage must be put *hors du combat*, and we must inquire of history a little lower down, whether lay ordinations and re-ordinations were habitual. In the year 1633, Mr. Hooker, also a presbyter of the Church of England, came over and joined the New-England Puritans. But, says President Stiles, (in that interminable election sermon of his, which contained scraps of four or five languages, and was advertised by a wag in London as the new American Encyclopedia,) Mr. Hooker was ordained "then again by the brethren at Newtown." (Elect. Ser. 2d edit. p. 103.) This is a statement fully warranted and endorsed by Dr. Holmes in his History of Cambridge. (Mass. Hist. Soc. Collect. 1st. Series, vii. p. 39.) In the same year John Cotton, who had been ordained in the Church of England, but who, says Allen in his Biographical Dictionary, was not a Christian minister till the Puritans had converted him, (p. 307, column a,) came over and was re-ordained at Boston. "Then the pastor," says Hubbard, describing the scene, "and the two ruling-elders [both laymen] laying their hands upon his head, the pastor prayed, and speaking to him by his name, did thereby design [designate] him to the said office* in the name of the Holy Ghost, and did give him the charge of the congregation, and did thereby as a sign from God endue him; [here Hubbard's courage failed, so he threw in an emollient,] at least prayed that he might be endued with gifts fit for his office, and largely did bless him.' (Hubbard's New-England, p. 188.) To this, then, may be added what Cotton himself said in his History of the Church in Plymouth, of which he styled *himself a member*. "The Church here had left the communion of the Church of England many years before their coming over, [doubtless these Brownists were a little further gone from original righteousness than their Boston brethren,] and this not so much on account of doctrine, (although they thought their articles too general and short,†) as upon the account of discipline, and government, and ceremonies. The two latter they looked upon as "relics of Popery without Scripture warrant, and encroachments upon the kingly office of Christ." (Mass. Hist. Collect. 1st. Series, iv. p. 135.) These instances are about enough, your readers will perhaps think; but I must beg leave to insert one more, the antecedent of all in time and in propriety for a comparison with Puritan *professions*. This relates to the ordination of Cardinal or Pope Higginson, I hardly know which to call him, that took place July 20, 1629. Governor Endicott *cum quibusdam aliis*, just as good ordainers as himself, imposed hands on him, and thus, said Gott, one of the performers of the *imposition*, he came "*in at the door and not at the window!*" (Felt's Annals of Salem, p. 28.)

I cannot now enlarge more. These specimens can stand to show what Puritans have *professed* toward the Church of England, and how they have *treated* her in ways more expressive than words. My next paper, from which this (its intended preface) has been divided, on account of its length, will show how members of the Church of England were tolerated by those to whom intolerance was *verbally* the most oppressive of burdens, and most excuseless of crimes. I cannot close, however, without asking one question, viz. Can those who think a re-ordination necessary after an ordination by bishops, complain with much decency of those who think an Episcopal re-ordination necessary after an ordination by presbyters?

March 28, 1835.

* It is no small consolation to your correspondent, that his views are supported by such a name as Chief Justice Marshall's. The offence taken by Dr. Holmes at some of Judge Marshall's representations, and the propriety of it, are fairly noticed in Bozman's very able volume on the early history of Maryland. See Note O, p. 376.

† Cotton Mather attempted what would have passed for excellent papistical penance. He had 400 communicants, and spent all day in fasting and praying for each *separately*. (Life by Samuel Mather, p. 39.) But pray how did such *secret* doings of Cotton get about? Who told of them?

‡ "The whole earth, they proclaimed, is the Lord's garden, and he hath given it to the sons of Adam to be tilled and improved by them. Why then should any stand starving here for places of habitation, and in the meantime suffer whole countries, as profitable for the use of man, to lie waste?"—Graham's North America, i. 241.

§ Mr. Hobart was a congregational minister at Fairfield, Connecticut. His relationship to his namesake the Bishop, I have not at this moment the means of ascertaining. It is not a little remarkable that the name has been arrayed for and against Episcopacy with much talent in both cases. It should be observed here that Mr. H. calls Episcopalians—Separatists!! His address was printed at Boston, 1751.

‖ The expression "dear mother" in the above extract was that which discomposed the staid Calvinist to whom I referred awhile since. It is so prodigiously affectionate that Mr. Bradford is afraid to write the whole of it, and so he cuts it down to simple mother. Hist. of Mass. p. We must, however, credit him for so much.

* He was a presbyter of the Church of England, now promoted to the office of "teacher" in the establishment of New-England. The Puritans thought three orders unscriptural; so *they* had four, viz. pastor, teacher, ruling-elder and deacon. All distinct, too, and carefully kept so.

† This may show the folly of moulding the standards of a Church to suit popular whims. The Puritans thought our Articles *too short*, their descendants think them *too long*. Yet there they stand after hundreds of years, like a column unmoved by the breaths that play around it. Glorious approximation to immutability! May they endure like the hills and the mountains! The subject of creeds needs an able illustrator, such e. g. as Mr. H. J. Rose, who in his philosophical and spiritual lecture on Church History, embraces a world of matter in a few lines, where he shows that not intolerance and arbitrary power, but the perverseness of men, have made creeds necessary and make them so still.

THE CHURCHMAN.

SATURDAY, APRIL 4, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE SABBATH AND THE FIRST DAY OF THE WEEK.

The following extract embraces all that we deem of importance in the communication of "C. S. C." The writer urgently requests that his difficulty may be resolved. How far our attempt to satisfy him will succeed we cannot say, but as the subject is one of much interest we are induced to make it prominent.

Mr. Editor,—From my most early acquaintance with the Bible, I have been at a great loss to know the reasons that induced the followers of Christ to change the *day of rest and worship* from the seventh, as commanded, to the first; but finding no answer, I acquiesced in the order of the day, thinking of the subject only occasionally, when in the reading of the fourth commandment. The question has then occurred, how can these people pray sincerely to observe the commandment when they do not even recognise it? Thus, Mr. Editor, has the matter run in my mind for years, and had almost gone to sleep, when on Sunday (or first day) I found in the Churchman of 28th of February, under the head of Sunday, the following—"And we all jointly make the assembling together on Sunday, because it is the first day on which God, having changed darkness and inert matter, created the world, and Jesus Christ our Saviour rose again from the dead; for on the day before Saturday they crucified him; *and on the day after Saturday, which is Sunday, having appeared to his apostles and disciples*, he taught these things; *Justin Martyr*:"—which makes it appear to me that the custom of assembling together on the first day of the week is not from direct or implied direction to be found in the Word of God. And in not keeping the *sabbath-day holy*, we are acting in direct violation of God's commands, the example of Christ and his Apostles. C. S. C.

The scruples of our correspondent may perhaps be removed by observing the distinction between a thing itself and some collateral or subordinate purpose to which it may be applied. Thus the "words" of God are unchangeable, and yet the Israelites are commanded (Deut. vi. 8) "to bind them for a *sign* upon their hands," &c. Again, the rainbow is a perpetual phenomenon of nature, and yet God has made it a "sign" that he will not again overflow the earth with a deluge. So the sabbath, considered in itself, is a perpetual institution, and was meant to endure from the creation to the final consummation of all things. Under every dispensation God has also made it a *sign* of mercy. To the patriarchs it was a sign of God's mercy in the creation of the world; to the Jews it was a sign of his mercy in the delivery from Egypt, and to Christians it is a sign of mercy in the redemption of Christ.

It is capable of demonstration that the *institution* itself, and the *time* in which it is observed, are different things. The proof is that while the *institution* is meant to be universal, the *time* of its observance cannot be the same in any two places upon earth. The day, for instance, begins at one hour at New-York, at another at New-Orleans, at another at London, and another at Jerusalem. In all these places the *institution* is the same, but the *time* of its observance different.

If the same institution may exist in different countries, and yet be observed at different times, it is manifest that it may exist in different ages, and yet be observed on different days. In other words identity, either of *time* or *day*, does not belong to the essence of the institution.

It is also evident that any particular mercy may be more effectually commemorated on the day on which it was achieved than on any other. Thus when the sabbath was made a sign of God's mercy in creation it was very naturally placed on the seventh day. When the same institution was afterward adopted as the sign of the delivery from Egypt, there is reason to believe that the day was changed to that on which the Israelites left Egypt. With us Christians the institution is a sign of God's mercy generally in the creation of the world, and in the rescue of his chosen people, and it is a sign *especially* of the mercy of the new creation. The most effectual way to render the institution a special sign and monument of the new creation would be to observe it on the day of the resurrection, that being the day on which our Saviour rested from his labors and suffering, and gave the most signal demonstration of his mercy. Hence we have a certainty that the day of the institution *might* have been changed, and a strong antecedent probability that it *would* be changed.

In addition to this we have the undoubted matter of fact that the day *has been* changed, and that the change has been coeval with Christianity itself. In regard to other observances, such as Christmas, Good-Friday, &c., the ecclesiastical historian can tell us about the time at which they were introduced. But the testimony to the observance of the first day continues in one unbroken chain to the time of the Apostles. Here then we have the fact that the sabbath has been observed from the time of Christ downward on a different day from what it was before: and if God *certainly might* and *probably would* change the day, the most rational inference is that he actually did change it, or, what is the same thing, authorize its change by the Apostles.

The scriptural evidence to show that the day was changed is as follows:

Twice after his resurrection Jesus appeared to his disciples to strengthen their faith, and bestow on them their commission, and both times on the first day of the week. John xx. 19, 26.

It was the first day of the week when the Holy Ghost descended on the Apostles, who were assembled together, imparting to them the gift of tongues, &c. Acts ii. 1.

Acts xx. 7, shows that the first disciples were in the habit of meeting on the first day of the week; "And upon the first day of the week, when the disciples came together," &c.

The prevalence of the same custom is inferred from 1 Cor. xvi. 2. "Upon the first day of the week let every one lay by him in store," &c.

In Revelation i. 10, the first day of the week is called the Lord's day; an intimation not only that the day was observed, but that God wills it to be regarded as more holy than other days.

These are scriptural proofs that the *first* day was observed.

We have also a scriptural proof that Christ himself recognised the *institution* as continuing after his death. In speaking of the destruction of Jerusalem, which was not to happen till forty years after his death, he tells his disciples to pray that their flight might not happen on the *sabbath*; an intimation that he expected the institution to be observed.

Thus, without going out of the New Testament record, we have scriptural proof that the *institution* was perpetuated, but the *day* changed.

Our correspondent has one further difficulty which regards the reading of the fourth commandment in our Prayer book. Let us examine it.

"Remember the *sabbath*-day and keep it holy," &c. In this there can be no difficulty: we are to hallow the *institution* on whatever day it may fall. "For the *seventh* day is the *sabbath* of the Lord thy God." This means no more than that the sabbath was observed on the *seventh* as it is now on the *first*. "For in six days the Lord made heaven and earth, &c., and rested on the seventh day, wherefore the Lord blessed the *seventh* day and hallowed it." If our correspondent argue that because God has blessed the *seventh* day, and sanctified *it*, by a perpetual decree, to be the sabbath, the day and the institution must therefore be identical, we shall not undertake to answer him. We should rather recommend him to petition the proper authorities to alter the passage so as to agree with the original Hebrew, and the authorized translation. It will then read, "Wherefore the Lord blessed the *sabbath*-day and hallowed it. (See Ex. xx. 10.) Or, what will do nearly as well, let him alter it for himself whenever the passage is read.

New Edition of the Bible.—Proposals have been issued by Manson & Grant, Boston, for publishing by subscription an edition of the Bible, to be arranged in historical and chronological order; i. e. in such a manner that the Books, Chapters, Psalms, Prophecies, &c., may be read in one connected history. The advantage of such an arrangement is obvious. "The miscellaneous form of the sacred books," says Mr. Townsend, "has been often considered by pious and learned men as one of the principal causes of those difficulties which have given rise to so many commentaries. The great majority of the readers of the Scripture are either unable or unwilling to undergo the delightful task of arranging the scattered events in their unbroken and historical order. Much error has arisen from this subject. The Scripture is too generally perused in detached passages and chapters only. It is but too frequently considered as a collection of unconnected narrations, promises, warnings, prophecies, and miscellaneous remarks of important and interesting subjects."

The matter will also be arranged in paragraphs, and the poetry will appear in parallelisms, as in the late edition of Dr. Coit's Bible.

The Bible has already appeared in this form in England, with copious and highly valuable notes by the Rev. George Townsend, A. M. The proposed edition is to be a reprint of Mr. Townsend's, with additional notes, &c., by the Rev. Thos. W. Coit, D. D. Dr. Coit is to be assisted in his labors by the Rev. Jonathan Homer, D. D., an aged Biblical Antiquary, who has paid more attention to the minutiæ of the Sacred Text than, it is believed, any other man in this country.

The work will be printed in two volumes royal octavo, containing about 1100 pages each, with new type, and on paper of a size and quality to admit of its being written upon. The English edition of Townsend cannot be purchased for less than $24. The American edition, enlarged and improved, will be furnished to subscribers at eight, or at most ten dollars.

If this enterprise succeeds, it will be the means of putting into general circulation a most invaluable copy of the Scriptures. It cannot succeed, however, unless subscribers are obtained: we hope therefore that all who desire the diffusion of Biblical knowledge will either subscribe themselves or procure subscribers.

ST. PHILIP'S CHURCH, CHARLESTON.

A Committee appointed by the Congregation of St. Philip's Church, confiding in the sympathies of their fellow Christians and fellow Churchmen, have published a circular appealing for aid to rebuild their venerable church. May the appeal be heard and answered! It is intended to make the new edifice resemble the old, and the success of a similar attempt in regard to York Minster, encourages the hope that the plan is feasible. By this means the delightful and impressive associations connected with the church, will be revived and perpetuated. We hope New-York will do its share in furthering the noble undertaking.

After stating the peculiar and interesting features of their church, which authorize them to extend their appeal to the Church and country at large, the circular thus earnestly concludes:

"We address this letter to the community at large, because the church, which we would rebuild, is identified with the colonial, revolutionary, and ecclesiastical history of our whole country. We appeal to the inhabitants of South-Carolina, because it is more particularly *their* history and biography, of which this church was the memorial. We appeal to the citizens of Charleston, because this church was an honorable monument of the taste, and public spirit, and piety of its founders—it was the ornament most attractive to the stranger, which every eye greeted, and the imagination and the heart must miss, whenever the vicinity is approached—a great moral monument, monitory, instructive and inciting, in the very midst of our city, which all would be delighted and benefited by beholding risen from its ashes. We appeal to our fellow-Christians, who have promptly expressed to us their deep sympathy, who know and feel the obligation thus enforced by the Apostle: 'Now, at this time, your abundance may be a supply for their want, that their abundance also may be a supply for your want.' We appeal more especially to the members of the Protestant Episcopal Church, because this edifice decisively marked the love to God and man; the attachment to the Church of their vows; the generous spirit, and the high intellectual character of their fathers in the faith, by whom it was built, and of their immediate ancestors, by whom it was preserved and improved from time to time, and because its restoration will be an evidence of their solicitude, that the principles and institutions of the Church, in which they were educated, and which has secured the attachment of their maturer years, may be transmitted unimpaired to posterity. We humbly trust, that in the work before us, we have an especial eye to the honor of Him from whom we derive every thing, and to whom we are bound to give of the best that we have, and that 'God, even our own God, will give us his blessing.' Persuaded that in our undertaking we are consulting the welfare, the immortal welfare of mankind, we cannot but cherish the animating confidence, that good men every where will cheer and help us."

Church of Denmark.—We recommend the following queries to the attention of the curious.

Mr. Editor,—In the life of Luther, lately published, it is stated that Christien III. about the year 1534, "imprisoned and afterward publicly accused of treasonable practices, *all the seven* bishops of the kingdom of Denmark. They were deprived, and Episcopacy, as it had

hitherto existed, with the powers and revenues, that rendered it highly formidable to the crown itself, was abolished. Bugenhagen, who was invited from Wittemberg, placed the crown on the king's head, drew up for the kingdom a scheme of ecclesiastical government, and *ordained* seven superintendents in the room of the deposed bishops. These superintendents were indeed still commonly denominated bishops; but they held no courts, and possessed no temporal power or pre-eminence."

In the life of Swartz, by Rose, it is stated that "on the 8th of August, 1749, he set out for Copenhagen for the purpose of receiving Holy Orders." This being accomplished he went to London, and was employed by the Society for Propagating Christianity, as a Missionary to India; in whose employ he lived and died. It is believed that many other Missionaries of the same Church have since that time been engaged in the same employ. Can any of your readers, better versed in the history of the Danish Church than the writer, tell whether Bugenhagen was a bishop? If not, whether the Danish bishops have ever received any other consecration than that derived through him? In other words, Has the Danish Church at present the true uninterrupted succession? It would seem, that the Church of England recognises their Episcopacy; for though the re-ordination of some, who had been otherwise ordained has been insisted upon, it is not known, that in any instance those ordained by Danish bishops have been re-ordained. It will be seen by a reference to the work of Bishop White, on the history of our own Church, that, in case we had failed in obtaining the Episcopacy from Great Britain, it was proposed to apply to the Danish Church; and negotiations were on foot to tatain that object.

J.

HENSHAW'S SHERIDAN.—We beg leave to direct the attention of the reader to the advertisement of this work in another column. The labors of Sheridan were highly useful in introducing into the desk a chaste and dignified style of reading. The treatise is not only practical but philosophical, and evinces much taste and discrimination, and a profound acquaintance with the principles of elocution. Dr. Henshaw has enhanced the value of the work by an introduction and several judicious notes. The work should be in the possession of all clergymen and students of theology. We can recommend it, moreover, as an agreeable companion for intelligent readers of every class, and as a useful auxiliary to the young in the prosecution of this branch of study. It contains some valuable instruction on the science of elocution, throws out hints which may be profitable for good reading in general, and developes the meaning of many passages of the Prayer-book, in particular, with surprising force and clearness. The reader probably will not accede to the justness of all the criticisms either of Mr. Sheridan or his annotator; but still he will be pleased with the work as a contribution to general literature, and as calculated to impart a delicate perception of the beauties of the Liturgy, and to cultivate a relish for its devotional spirit.

The Sacred History of the World, attempted to be Philosophically Considered in a Series of Letters to a Son. By SHARON TURNER, F. S. A. and R. A. S. L. Author of the History of England, the History of the Anglo Saxons, &c. New-York: published by Harper & Brothers, No. 82 Cliff street, and sold by the principal Booksellers throughout the United States. 1835.

THE Messrs. Harper assure us that they consider this book as among the very best in their excellent Family Library. By means of the former volume of the Sacred History the public have become generally acquainted with the character of the author. His learning is very great, his style easy, and the topics of which he treats are remarkably diversified, always curious, and often profoundly interesting. The moral and religious complexion of his inquiries is good, the fallacies and pernicious tendency of the atheistical systems of the universe being clearly pointed out, and the mind of the reader familiarized to the more cheering and ennobling views which Christianity has either revealed or sanctioned. The Sacred History is a philosophical treatise; but its philosophy is not of a kind to fatigue a thinking or perplex an unthinking mind. We are pleased to see, page 347 of the present volume, that the Remains of our lamented friend, the Rev. Edmund D. Griffin, are quoted with approbation.

EXTRAORDINARY INSTANCE OF BROTHERLY LOVE.—The Christian Watchman, adverting to the differences between Churchmen, Presbyterians, Baptists, &c., says:

"What we have to propose is, that there be no strife between us, for we are brethren. Let us contend earnestly for the faith, but in our endeavors to disseminate a pure faith, let our labors be directed rather to unoccupied portions of the field, than to the subversion of established forms. Let us know one another as fully as possible, and in our efforts to evangelize the world, teach what we believe to be the pure precepts of the Bible, and thus prevent a spread of error by an inculcation of the truth."

This charming advice forms the heading to an extract from the Presbyterian, which declares that Episcopacy "is not to be found in the Bible," and that "there is not zeal enough in the Episcopal Church to demand from her clergy an honest subscription to her Calvinistic articles." Thus in the exuberance of love and accents of peace, we are blandly told that our ministry is anti-scriptural, and the majority of our ministers morally dishonest!

THE PROTESTANT EPISCOPAL PULPIT, for March, is published. It contains a sermon on the heroism of St. Paul, from Rom. i. 16, "*I am not ashamed of the Gospel of* CHRIST," by the Rev. James Milnor, D. D.

The Pulpit has attained to the fifth volume, and is now furnished to subscribers at one dollar a year; in consequence of which, the Editor is led to hope that his subscription list this year, will present "a cheering, a handsome, and formidable aspect."

The Gambier Observer in noticing the last number says: We have not read these discourses, and it is as well perhaps that it is so, lest haply we should see something "to find fault with,"—for the worthy publisher says, "we consider this department ("finding fault") not only ungenerous and unfriendly toward us, but *unbrotherly and exceedingly* disrespectful toward those respected Bishops and other clergy, who have in so generous and friendly a manner given us their sermons for publication." We have no wish to incur the hazard of such an imputation.

A COMPANION FOR THE FESTIVALS AND FASTS.—We are happy to see that Messrs. Swords, Stanford & Co., have republished this excellent work of the pious Nelson. The book is too well known to require commendation. It is not only a manual of devotion, but contains much useful information, and may not only be read but studied with profit. The preliminary tracts of Bishop Hobart are a worthy accompaniment to the volume.

PASSION WEEK—*Three Sermons of Launcelot Andrews, Bishop of Winchester, on the Passion of our* LORD. *To which are added Extracts from his Devotions, &c.* New-York: Swords, Stanford & Co.

BISHOP ANDREWS ranks high as a devotional writer. One of the present sermons was especially admired by Bishop Horne, who deemed it the best production of the kind in the language. The appearance of the volume on the eve of the approaching holy week is very opportune. It will be ready for delivery in a few days.

TEMPERANCE.—There is good sense in the remark of one of the speakers at a late Temperance meeting, that "The condition and prospects of the Temperance cause in this city, and the intimate connexion between this cause and the prosperity of religion, demand the exercise of *religious principle* in order to preserve it." Wit, irony and amusing anecdote, it was remarked, had been called in to aid the Temperance cause to such an extent, that there was some danger that the impressions on the public mind would not be sufficiently serious to be abiding. He should be more disposed to indulge high hope of the permanence of the reformation, if he saw in its advocates more of that serious and impressive style which he could not but think characterized Paul in all his preaching, and especially when preaching on temperance, righteousness and the judgment to come."

STABAT MATER.—The Catholic Herald asks us to point out what we consider the idolatrous passages in this hymn. Among others, we would mention the last stanza.

TO CORRESPONDENTS.

WE shall commence the publication of H. in our next.

SPECIAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

AT a special meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Trinity Church, New-York, April 1, 1835.

Present—Right Rev. Bishops H. U. Onderdonk, B. T. Onderdonk, and Doane; Rev. Drs. Milnor, Lyell, Mead, McVickar, Reed; Rev. Messrs. Brientnall, Taylor, James, Croes, Bayard, Cuming, Brown; Messrs. Jay, T. L. Ogden, Beach, D. B. Ogden, Lawrence, D. S. Jones, E. R. Jones, Lorillard, Johnson, Rogers, Harison, F. Smith, Woodruff, and the Secretary.

The meeting was opened with prayer, conducted by the Right Rev. H. U. Onderdonk.

The Minutes of the Standing Committee were read so far as related to the object of the present meeting.

The Rev. Dr. McVickar, Chairman of the Building Committee appointed by the Standing Committee, made a verbal report and statement, and a similar statement of the Finances was made by the Treasurer.

Whereupon, the following resolution was proposed:—

Resolved, That on the receipt by the Treasurer of the Lorillard legacy, the Standing Committee be authorized to contract for the erection of a building on the new foundation to correspond with the old building, provided it can be done for a sum not exceeding thirty thousand dollars.

As an Amendment the following was offered:

Resolved, That the Standing Committee be empowered to proceed forthwith in the erection of the additional wing, provided the entire expenditure do not exceed thirty-two thousand dollars; and that they be further empowered, if necessary, to mortgage, for the repayment of the sums borrowed, the lots lying west of the Tenth Avenue.

After debate thereupon, the Board, on motion, adjourned to meet at Trinity Church at 7 o'clock, P. M.

7 o'clock, P. M.

The Trustees met.

Present—Bishops H. U. Onderdonk, B. T. Onderdonk, and Doane; Drs. Milnor, Lyell, Mead, M'Vickar; Rev. Messrs. James, Croes, Cuming, Brown, Taylor; Messrs. Jay, T. L. Ogden, Rogers, D. B. Ogden, Harison, Johnson, F. Smith, E. R. Jones, Beach, Woodruff, Lawrence, and the Secretary.

Bishop Doane laid before the Board a report, in part, from the Library Committee.

"The Library Committee report, in part, progress in the business committed to them:

"The subscription-book is herewith submitted. The general result is a subscription toward a permanent fund of $10,000, of about - - - - $3300
Special appropriation for immediate expenditure, 1100

$4400

For the Committee,
G. W. DOANE, *Chairman.*

The Board proceeded to the consideration of the unfinished business of the morning session; when, after debate had thereupon, the Amendment proposed was adopted, and the Resolution, as amended, passed.

Resolved, That the Secretary be empowered to affix the seal of this Corporation to such instruments as may be necessary to carry into effect the above Resolution, and as shall be approved of by the Standing Committee.

The Board adjourned.

Attest,
H. ANTHON, *Secretary.*

REPORT

Of an Examination of Poor-Houses, Jails, &c., in the State of New-York, by Samuel Chipman.

(*Continued from p. 831.*)

HOUSE OF REFUGE.

IT is with difficulty I can confine myself here to the particular object of my inquiry. I will say, however, that after having examined the reports of this institution, which are published annually, and after a cursory personal examination of the establishment, I hardly know which presents the highest claims to my admiration: the admirable manner in which it is managed, the rare union of *security and comfort* which it presents, or the *plan* itself, of thus placing these "*juvenile delinquents*," whose depraved morals and vicious conduct rendered their confinement indispensable, in a situation which to them is truly a REFUGE; a refuge from hunger and nakedness; a refuge from the corrupting example of older and more hardened adepts in wickedness; at the same time, that it is a school for the improvement of their minds and the cultivation of their morals.

Could the annual reports of the House of Refuge be more extensively circulated and read by our citizens, its merits would be better understood and its value better appreciated.

In my visit to the Refuge, I obtained information of much value in relation to the subject of temperance. In every case where a delinquent is received, an examination is made as to his former occupation and habits, &c., and those of his parents, and the result of these investigations is committed to writing, and such parts as are deemed proper, are embraced in their yearly reports. Five of these reports, Mr. Hart, the superintendent, was so kind as to give me, commencing with the sixth, and including the ninth, which is the last. In the sixth, there is the following summary of the six preceding years, of which I avail myself.

Character of the Parents of Children received into the Refuge since it was opened on the first of January, 1825.

Parents been in Bridewell, 35; Penitentiary, 16; State Prison, 2; *Intemperate*, 464; Houses of ill-fame, 9; parents allowing children to steal, 10; parents receiving the avails of stealing, 8. The whole number received in six years, 831.

Boys, - - - - - - - 668
Girls, - - - - - - - 206

Mr. Wood, the assistant superintendent, was so obliging as to take up the book in which the entries above alluded are made, and examine every case of those admitted the last year. We found the whole number, 129. In a great many cases, the habits of the parents could not be ascertained; some were dead; numbers died with the cholera; others had deserted their children, and left the country; but from the memorandums which had been made, we ascertained the following particulars:

In 36 cases, *both* parents were known to be intemperate; in 25 cases, one; making 61 instances in which one or both were intemperate, or more than one-half the number of children received. Besides this, in 22 cases where the parents are not known, or are supposed to be temperate, the children are themselves intemperate; making 83 cases where *one* or *both* the parents or the *child* were intemperate; and 8 more cases, where one or both parents and child were intemperate. There are a great many interesting and disgusting particulars, which I took down, that might throw light on the contaminating nature of vice, but these I omit as not being within the range of my particular inquiries, and hardly proper for the public eye.

I add the following valuable certificate from Mr. Hart, the superintendent:—

Dear Sir,—From full and satisfactory proof we know that considerably more than half of the parents of the children committed to this institution are decidedly intemperate; but from our own observations and experience for several years past, we have no hesitation in indulging the belief that nine-tenths of the parents whose children come under our care, are intemperate, either one or both; and it is painful beyond degree, occasionally to see a fine mother visiting her son or daughter at the Refuge! and our minds are frequently led to wonder that such a parent should have been so unfortunate as to have a beloved child wander from the paths of propriety and rectitude. But alas!—when the whole story is told, the father had become intemperate, and the care and sustenance of her large family of children devolve upon a mother, who but recently was in affluent, or comfortable circumstances; but now has to leave her babes to take care of each other, while she is obliged to go out to the wash-tub, and her offspring are going astray, while the father may be found in a grog-shop or porter-house.

Respectfully, yours,
N. C. HART, *Sup. House of Refuge.*

New-York, Feb. 26, 1834.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

BISHOP ONDERDONK proposes commencing his visitations for the ensuing season as follows:—

Thursday, May 7, Bedford, Westchester county: 8, North Salem, Ordination, A. M., Confirmation, P. M.; 9, Somers.

Third Sunday after Easter, May 10, Paterson; Tuesday, 12, Goshen, Orange county; Thursday, 14, Monticello, Consecration A. M., Confirmation P. M.; Saturday, 16, Athens, Greene county.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22 Stillwater; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady; Ascension-Day, Thursday, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M.; Confirmation, P. M., Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown, A. M., Cherry Valley, 5 P. M.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

COLUMBIA COLLEGE.

AT the late intermediate examination of the Students of Columbia College, the honorary testimonials provided by the statutes, were awarded in the several classes as follows, viz:

SENIOR CLASS.

General testimonial to the Students of the best general standing in the class; to Orlando Harriman, Jr.
Special Testimonials in each department of study, viz.
In Constitutional Jurisprudence, to John H. Riker.
In English Composition, to Orlando Harriman, Jr.
In Moral Philosophy, to Evert A. Duyckinck.
In Classical Literature, to Orlando Harriman, Jr.
In Mechanics, to Orlando Harriman, Jr.
In the Differential Calculus, to Jedediah B. Auld.

JUNIOR CLASS.

General Testimonial, to Giles M. Hillyer.
Special Testimonials, viz.
In Rhetoric, to Henry McVickar.
In English Composition, to John Jay.
In Classical Literature, to Giles M. Hillyer.
In Mineralogy, to Giles M. Hillyer.
In Chemistry applied to the Arts, to James Renwick, Jr.
In Astronomy, to Henry McVickar.

SOPHOMORE CLASS.

General Testimonial, to John McMullen.
Special Testimonials, viz.
In English Composition, to Thomas G. Talcott.
In Modern History, to John McMullen.
In Classical Literature, to Samuel Blatchford, Jr.
In Physics, to William R. Travers.
In Elementary Chemistry, to William H. Leggett.
In Geometry, to John McMullen.

FRESHMAN CLASS.

General Testimonial, to Nathaniel W. Chittenden.
Special Testimonials, viz.
In English Composition, to N. W. Chittenden.
In Classics, to George T. Strong.
In Ancient Geography, to N. W. Chittenden.
In Roman Antiquities, to Henry H. Ward.
In Algebra, to John Mason Knox.

From the S. R. Telegraph, we learn that the Hon. H. L. Pinckney delivered by request, on the 11th of March, a very eloquent address before the Bible Society of the University of Virginia. A correspondent of the Telegraph remarks: "At 4 o'clock this afternoon, the large lecture room of the Rotunda was crowded by the faculty and students of the University, and visiters; and I have seldom seen a more attentive and gratified audience. The orator fully sustained and increased the high reputation he held with us. A tone of the most elevated *piety* pervaded the whole performance. He showed the claims of the study of the Bible, as a branch of the most exalted scholarship: he presented in the most forcible manner the reasons why philanthropists and Christians should endeavor to send the light of the Gospel to the remotest parts of the globe—he noticed what had already been done in this 'great work,' and the happy effects which had already followed the efforts of Christian benevolence to distribute the Word of GOD—and he held out the most encouraging prospects for renewed and continued efforts in this enterprise."

It may be gratifying to those who view with interest the University of Virginia, to know that the Rev. Mr. Cobbs officiates regularly within its walls. "The influence of this institution," (remarks the Editor of the Telegraph,) "on the intelligence, enterprise, and moral elevation of our State, gives it an importance which entitles it to the consideration and prayers of all good citizens. Here, many of our future teachers, lawyers, physicians, ministers of the Gospel, and statesmen are to be reared: here are formed the minds and characters of those who are to be fountains of influence, and who will give character to this ancient commonwealth. How important that this influence be such as will scatter blessings in its progress through every part of the community, and promote the prosperity and the moral renovation of the people! Who that appreciates the importance of such an institution to the great interests of society, can forget to commend it to the blessing of ALMIGHTY GOD in earnest prayer? We rejoice that it is favored with the labors of an approved and excellent minister—but his ministry may not be followed with such results as all good men would implore, if it should be forgotten by Christians at the throne of grace."

Southern Churchman.

The Rev. Dr. Henshaw and the Rev. Dr. Johns, of Baltimore, have been appointed delegates from the American Bible Society, to attend the annual meeting of the Virginia Bible Society, which takes place in this city next week, and have signified their intention to fulfil the appointment.

Southern Churchman.

The publishers of the Comprehensive Commentary have presented fifty copies of that work (the 1st vol. only out) to the American Board of Foreign Missions, for the missionary stations under their care.—*Ib.*

The Treasurer of the Protestant Episcopal Foreign and Domestic Missionary Society, acknowledges the receipt of $1938 20, from the 17th of February to the 11th of March, 1835. We are gratified to see that of this amount, $163 00 was from "the Female Episcopal Missionary Society of the Monumental Church, Richmond."—*Ib.*

Bishop White, of Philadelphia, is 88 years old, and appears to be as useful as ever. Such is the result of temperance. Young men, you may enjoy more after you are 80 years of age from temperance, than you can enjoy from intemperance during your whole lives—and then you must bear in mind that you will probably kill yourselves by gluttony and drunkenness long before you are old. Many constitutions cannot bear more than three or four carousals.—*Essex Gazette.*

AT an association of clergymen in England, lately attended by Bishop McIlvaine, the Secretary, Mr. Brandram "took occasion to speak in the kindest and most affectionate spirit of the piety which he knew to exist among the Dissenters—of their zeal to spread the Gospel, and the Divine blessing on their labors, while at the same time he condemned the very great measure of political partizanship, and hostility to the Church of England, that has recently, more than formerly, appeared among them. His next head was the *prospects of the Church.* Of these he took a cheerful, encouraging view; and as regards particularly the prospects of the Church of England, his anticipations were much less gloomy than some of his brethren would have expressed. In going over the state of the ancient Churches of the East, he saw promises of their being soon revived to a state of more primitive purity. Touching upon the churches of Europe, he mentioned a decided improvement in Hanover, as to the shining of the true light—that though the state of things in that region was still dark, it had recently become very different from what it had been. The same might be said of Berlin, and other places in that part of Europe. France also presented many comforting appearances. Portugal was now opened to the free circulation of the Scriptures—all religions were tolerated by law. The British chaplain of Oporto has just applied to the Bible Society for a grant of copies of the Scriptures to be sent him as a beginning of the work in Portugal. The Bishop of Astorgas had recently published an edition of 6000 Bibles, and hopes were entertained by the Bible Society of being able to send considerable supplies into Spain. Cheering accounts from the East Indies continually increased—nothing but means and men seemed wanting there. Accounts from the Bishop of Barbadoes, as to the hopes of effective labor among the slaves of the West Indies; and from the confines of China, as to the spread of the truth in the three principal languages of that immense empire, were also very animating. He acknowledged that Popery was making considerable advances in England, not only by emigration from Ireland, but by proselytes among the English among people whose ignorance or destitution of good Protestant ministrations particularly exposed them to the delusions of Popery. He concluded his remarks on the prospects of the Church, by saying, that notwithstanding the troublous times in the political atmosphere of England, the funds of the Bible Society were in a most healthy state, and that he thought from the whole view now of the Church, that GOD was distinctly bidding us to be of good cheer. Under the head of discouragements, he spoke of the iniquity that abounds in England, but called to remembrance what was the state of religion some forty years since, especially as exhibited in the Memoirs of Mrs. Hannah More, and contrasted its condition now, particularly among the higher classes. He thought there was evidence that during the last twenty years, a great work of GOD had been going on in this kingdom, of which the large increase of faithful clergy was a prominent part. On the subject of the divisions in England, while he lamented many evils arising from them, yet when he looked at the state of religion in the Established Churches of those Protestant countries of the continent where dissent has scarcely existed, and saw how much of the good at present apparent in the Church of England may be ascribed under GOD to the re-action of dissent, there was an important sense in which he would *thank* GOD *for dissent.*—*Gambier Observer.*

American Missionaries in Greece.—The Rev. Mr. Burgess, the writer of the following extract, is the Episcopal clergyman at Rome. He is now in England, having very recently returned from the Mediterranean. Being fully acquainted with the state of religion and the character of the people in that part of the world, his testimony to the faithfulness and prudence of our Missionaries, may be worth something.

It may be well to remind our readers that Mr. Burgess is minister of that Church for English residents and travellers, in which Bishop Hobart preached, when in Italy; and as we suppose, Dr. Jarvis also.

"I found the American Missionaries of the Levant, especially those of the Episcopal Church, laboring in the cause of CHRIST with all zeal and prudence—with enlightened views of Christianity and a thorough knowledge of the people and nation amongst whom they stand as lights. They rather seek to throw light into the darkness of the Greek Church, than establish separate communities, and by adopting this wise system they have, in conjunction with our own Missionaries, of whom I cannot speak too highly, already effected a great moral change in Greece and the Islands. Even the Papas received the Bible from their hands, with thankfulness, and in an interview which I had with the Patriarch of Constantinople (on the 6th of August last,) he expressed himself ready and most willing to co-operate with the Missionaries in distributing the word of GOD among the Asiatic Greeks."

English Ecclesiastical Commission.—The King has been pleased to direct letters patent to be passed under the Grand Seal, appointing his Grace the Archbishop of Canterbury, the Right Hon. Lord Lyndhurst, Lord High Chancellor, his Grace the Archbishop of York, the Right Hon. the Earl of Harrowby, the Right Rev. the Bishop of London, the Right Rev. the Bishop of Lincoln, the Right Rev. the Lord Bishop of Gloucester, the Right Hon. Sir R. Peel, Bart., the Right Hon. Henry Goulburn, the Right Hon. Charles Watkins, William Wynn, the Right Hon. Henry Hobhouse, and the Right Hon. Sir Herbert Jenner, Knt., his Majesty's Commissioners for considering the state of the several dioceses in England and Wales, with reference to the amount of their revenues, to the more equal distribution of Episcopal duties, and to the prevention of the necessity of attaching, by commendam, to bishoprics, benefices with cure of souls; also for considering the state of the several cathedrals and collegiate churches within the same, with a view to the suggestion of such measures as may render them most conducive to the efficiency of the Established Church; and for devising the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices.—*London Gazette.*

The last census of Rome for 1834, gives the number of parishes 54; 39 bishops, 1,424 priests, 1,857 men belonging to religious orders, 1,359 women of the same class, 598 seminarists or students in colleges, 32,522 families, 210 Protestants or Infidels without counting Jews, 108,553 fit for communion, 41,460 unfit, 1,279 marriages, 4,454 baptisms, 3,480 deaths, 78,454 men, 71,560 women—in the whole 150,016 individuals. The increase of the last year over 1833 amounts to 94 persons; in 1825 the population was only 138,730, souls and in 1829, 184,541.

Andrews' Journal.

CHURCH OF THE NATIVITY.

THE subscriber, in behalf of the Church of the Nativity, begs leave respectfully to remind the friends of religion and the Church, that but *eight* days more can elapse before our church must either be freed from its present incumbrance, or the whole property be sacrificed. The circular we issued last week has been responded to by some, but unless others come forward and extend us relief before the 10th inst., it will be out of our power to save our property. Donations may be made as directed in the circular, to any Clergyman of the Church in the city, or to any one of the Committee there named, or may be left for either of them at the P. E. Press, 46 Lumber-street.

W. F. WALKER,
395 Fourth-street, (old number,)
April 2, 1835. East of Avenue D.

NOTICE.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

CHURCH OF THE EPIPHANY.

Postponed from Sunday, March 22, 1835, in consequence of the weather.

THE stated Quarterly Sermon in behalf of this Station, will be preached next Sunday evening, April 5th, 1835, at the Mission Church of the Epiphany in Stanton-street. Services to commence at 7 o'clock.

After the Sermon, the Quarterly Report of the Executive Committee will be read.

A collection will be made in aid of the funds of the Society.

⁂ The friends of the Mission, and Episcopalians generally, are respectfully invited to attend.

New-York, April 2, 1835.

Calendar.

APRIL.

5. 5th Sunday in Lent.
12. Sunday before Easter.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good-Friday.

HENSHAW'S SHERIDAN.

JUST RECEIVED and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

SELECT ENGLISH AND CLASSICAL SCHOOL, STAMFORD, CONN.

THE Summer Term of this School, under the supervision of the Rev. Ambrose S. Todd, A. M., commences the 21st day of April next. Young Gentlemen placed in charge of the Principal, may be prepared for entering College, or the Counting House. Terms, $150 per annum, including Board, Washing and Tuition. Extra charges for Tuition in French and Spanish. Each Student is expected to furnish his own bed and bedding, and bedstead or cot.

Stamford, March 23, 1835.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1835.
Feb. 27. Received from the Auxiliary Female Missionary Society of St. Paul's Church, Buffalo, - - - - - $35 00
March 17. Collection made in St. John's Chapel, on Sunday 15th instant, sermon by Rt. Rev. B. T. Onderdonk, - - - - 104 96
21. Received from the Protestant Episcopal Association of Trinity Church, Utica, - 14 50

$154 46

Education Disposable Fund.

March 30. Received a collection made in St. Clement's Church, New-York, on Sunday 29th instant, sermon by Rev. L. P. Bayard, - $27 02

General Disposable Fund.

March 19. Received from the Rev. Isaac Pardee, being the contribution of sundry individuals of the congregation of Christ Ch., Hudson, N. Y., - - - - - 54 00

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, April 1, 1835.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of *one dollar* from Miss Livingston, of Warren street, New-York, by the hands of John W. Mulligan, Esq., for the Missionary Record for 1835—also, of *two dollars and fifty cents* from a friend to Foreign Missions. Likewise, of *thirty-one dollars* from the Missionary Society of St. James' Church, Newtown, Long-Island, by the hands of the Rector of that church, the Rev. George A. Shelton, for Foreign Missions.

JAMES SWORDS, *Agent.*

April 1, 1835.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of *twenty dollars*, remitted by the Rt. Rev. Bishop Doane, being the amount of a collection in St. Mary's Church, Burlington, N. J., in aid of the deficient income of the Seminary.

EDWARD R. JONES, *Treasurer.*

March 28, 1835.

LIBRARY OF THEOLOGICAL SEMINARY.

PERMANENT FUND.

Subscriptions payable 1st January, 1836.

John S. Schermerhorn, - - - - - - $100 00

DONATIONS.

Peter Lorillard, Esq., - - - - - - $100 00

April 1. From W. Robinson, Esq., by the Rev. J. W. James.
Nelson's Festivals, 1 vol. 8vo London, 1731.
Bible and Prayer-book, 1 vol. 12mo. London, 1639.
German New Testament, 1 vol. 12mo. (Imperfect.)
From W. H. Wayne, Esq.
Tomus primus operum M. Lutheri, 1 vol. fol., Jenæ, 1564.
Deuteronomium in Moris Librum J. Wolphii, &c. 1 vol. fol. Tiguri, 1585.

JOHN MCVICKAR.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as special Agent appointed to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of the following sums, by the hands of the Rev. I. W. James, viz. *thirty dollars* from Mrs. Finney, to constitute herself a Life Member: *three dollars* from Mr. William Wayne, and *three dollars* from Mrs. Thomas C. Hand, to constitute themselves Annual Subscribers, all of Philadelphia.

New-York, April 1, 1835. F. H. CUMING.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

SINCE the last public acknowledgment, the subscriber has had the pleasure of receiving the following sums, toward *the Permanent Funds* of the Institution:

Additional from St. Luke's,		$1 00	
From Garrit Storm, Esq.,		50 00	
From Messrs. De Rham & Moore,		25 00	
From Philip Hone, Esq.,	50 00		
And from other members of Trinity Church parish,	115 00	–165 00	
From St. Paul's Church, Norwalk,		2 00	
From Children of the Holy Evangelists, Mission Church,		25	
From St. John's Church, Brooklyn,		20 00	
From an unknown Friend,		1 00	—$264 25

Also, toward the establishment and increase of *the Library*, the following munificent donations:

From James Boorman, Esq.,	$200 00	
John C. Halsey,	200 00	
P. Perit,	50 00	
S. V. S. Wilder,	50 00	
Thomas C. Doremus,	50 00	
George P. Shipman,	50 00	
Talbot, Olyphant & Co.,	50 00	
And, before acknowledged,		
From Lemuel Brewster,	100 00	
Knowles Taylor,	50 00	—$800 00
		$1064 25

The subscriber is constrained, in consequence of his projected absence from the city, to relinquish, under the authority of Bishop Smith, the office of Treasurer to E. S. Gould, Esq., No. 29 Exchange Place. Donations will also continue to be received at the desk of the receiving Teller of the Phenix Bank.

April 2, 1835. HENRY CARY, *Treasurer.*

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 2d, from the following persons, viz.

Rev. George P. Giddinge, *with remit.*—Right Rev. Bishop Onderdonk—Turner & Hughes—I. N. Whiting—John Tracy, P. M.—Rev. A. P. Proal—L. H. Young, 2—Anne Collett—Eugene Kissam—Postmaster, New-Castle—A. H. Burl—Postmaster, Bridgeport—Rev. J. L. Clark—George Allen—H. L. Warren—Postmaster, Castleton, Vt.—Rev. S. W. Prestman.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Henry Gregory, *with remit.*—Rev. J. W. Hatch—Rev. Robert A. Hallam—A. E. Miller—Rev. G. B. Andrews—C. C. Trowbridge—Sydney Babcock—John C. Pechin.

ADVERTISEMENT.

A STUDENT in the General Theological Seminary desires to be employed as a family tutor. He can devote two hours daily to his pupils. The compensation required is board, &c. Address A. B. through the Post-Office.

MISS DRAPER'S SEMINARY FOR YOUNG LADIES, IN THE CITY OF HARTFORD.

THE course of Instruction in this Seminary comprises all the introductory branches of an English education. When the pupils are well grounded in these essential rudiments, they proceed to the higher branches of study: Natural and Civil History; Natural, Moral and Mental Philosophy; Chemistry; Geometry, Algebra and Astronomy. Composition will receive a due share of attention throughout the course. Latin, French, and Music, are taught by able instructers.

The year is divided into two terms of twenty-two weeks each, commencing on the second Wednesday of May and November.

Terms of Tuition are as follows, payable one-half in advance.

For Tuition in all the English branches,	$12 00
Music,	20 00
Use of Piano,	5 00
French,	12 00
Latin,	12 00
Drawing,	12 00

A small additional charge will be made in the winter term for fuel.

Young Ladies can be accommodated with Board in Miss Draper's family at $2 50 per week, exclusive of fuel, lights and washing.

For the character of the Seminary the following gentlemen are referred to:

Rt. Rev. T. C. Brownell, Rev. N. S. Wheaton, Rev. Gustavus F. Davis, Rev. Gurdon Robins, Hartford; Rev. Titus Strong, Greenfield; James M. Goodwin, Samuel H. Huntington, George Beach, Joseph B. Gilbert, Jesse Savage, Esqs., Hartford.

SEMINARY FOR YOUNG LADIES.

THE summer term of Miss Cornwall's School for Young Ladies, will commence Wednesday, the 15th of April.

Tuition per term of twenty-two weeks.

Common English Studies,	$6 00
Higher Branches, (including Mathematics,)	9 00
Music, (with use of Instrument,)	18 00
French,	9 00
Latin,	9 00
Drawing and Painting,	10 00
Oil Painting included or separately,	15 00

Board can be obtained in the family with the Principal and other families at $1 50 per week, exclusive of washing.

It is desirable that all who enter the school will continue to the end of the term, and no deduction will be made for absence except in case of protracted sickness.

References: Rev. Dr. Judd, Principal of the Episcopal Academy; B. Beach, Esq., Cheshire, Ct.; Rt. Rev. Bishop Brownell; Rev. Dr. Wheaton, President Washington College, Hartford, Ct.; Rev. Wm. Jarvis, Chatham, Ct.; Rev. Dr. Turner, Professor Theological Seminary, Rev. Dr. Anthon, Rev. Dr. Hawkes, Floyd Smith, Esq., New-York.

Cheshire, Ct. March 17th, 1835.

From the Missionary Record.

LETTER FROM THE REV. H. I. WHITEHOUSE, D. D.

To the Executive Committee of the Domestic and Foreign Missionary Society.

Gentlemen,—In compliance with your obliging resolution I proceed to state briefly and simply our impressions of the Mission of the Domestic and Foreign Missionary Society in Greece; and, in the communication, am at liberty to employ the plural number, from the concurrence in the opinions by the intelligent and Christian friend who accompanied me in my tour in Europe.

The time spent in Greece was from the middle of April to the end of May; during which we travelled from Patras to Napoli, by way of Corinth; visited the islands of Egina, Poros, &c., on the way to Athens. Spent ten days in that interesting city, and returned by Thebes, Livadia, Parnassus, and Delphi, on the opposite shore of the gulf of Lepanto, to Patras. Our first intention was to have gone direct from Corinth to Athens, and, without any very important apparent cause, we changed the direction of our route, after arriving at the former city.

We had reason, afterward, to consider it a providential over-ruling of our intentions, without which our principal object in Greece might have been defeated. We entered Napoli about sun-down, and were resting ourselves under the trees, in front of a small café, as the arrangements were making for our accommodation. While sitting there, a gentleman and lady came up to the gate with a letter, left it with the master of the house, after addressing him in Greek, and passed on. We both exclaimed, "That must be an English clergyman." "An *American*, Sir," said the host, "he lives in Athens." "*Mr. Hill?*" was immediately asked in an earnest tone. On his answering in the affirmative, we lost no time in overtaking our dear brother, and his excellent wife; most unceremoniously introducing ourselves, and receiving their hearty Christian welcome. From them we learned, that the school was closed for the week, as an Easter holiday, and that Mrs. Hill had availed herself of it for a short excursion to recruit her faded strength. Thus, had we gone first to Athens, as we intended, our week there would have been spent without a sight of the schools, or the delightful intercourse with our missionary friends. The later letters of Mr. Hill have shown how well the time spent in Napoli was employed by them, as it contributed to elicit the strong testimonial of governmental approbation for our Mission, and the more substantial encouragement of twelve pupils, sustained at its expense, for the Normal school.

This visit to the seat of government was hardly less interesting to us, for, through Mr. Hill, we were brought in contact with the officers of government and other persons of high standing in the capital, and had the pleasure of hearing from their lips the warmest expressions of interest in our Mission. Both in Nauplia and Athens, we were much struck with the amount of personal respect and influence gained by Mr. Hill. As a minister of the Gospel among the clergy, as the representative of the benevolent exertions of a distant country, for the moral advancement of Greece, and as a private gentleman, he unquestionably enjoys, to a high degree, the public confidence and private consideration of the most influential part of the community.

This might be inferred from the general tenor of his private letters, and the success of his efforts, as reported to the society. And we cannot forbear saying, as having an important connexion with the confidence of our Church in the effort, that the letters, which are from time to time published, give a fair, unexaggerated, and not too sanguine view of the present prospects of your benevolent charge.

We reached Athens early on the morning previous to that fixed for re-opening the schools. Our friends had preceded us some days, by a less circuitous route than the coasting one we had chosen. They awaited with some interest, (in which we fully participated,) the result of the vacation. It was feared, that after dispersing five hundred children, gathered originally with great pains, and from homes too wretched and ignorant sufficiently to appreciate instruction, a sad deficiency might be found in their return. It was not only delightful to the Missionaries to find these forebodings completely disappointed, but a strong evidence to us of the value attached to the instruction by the parents, and the affection elicited from the children toward their teachers. Long before the time of opening the school, the little ones had gathered in troops about the gate; and on the very first morning, there was an attendance as punctual and numerous as the average under ordinary circumstances.

The school-house is a fine substantial building, of two stories, with five windows in the front row. The basement is also fitted up with apartments for washing, ironing, and other domestic occupations, in which the larger girls are trained. It is fortunate for the Society, that this lot was purchased and the building erected. The rise of property in Athens, since it has been made the seat of government, and the increased rates of building, would have obliged the mission to incur an expense for rent greatly disproportioned to the accommodations.

You are aware, gentlemen, of the interesting location of the school edifice, within the precincts of the *Agora*, where St. Paul "disputed in the market, daily, with them that met him." The fine Doric entrance to the Agora still exists, and the scene of modern labor in the same holy cause is not more than a stone's cast from the venerable columns which echoed the manly appeals of the Apostle of the Gentiles. It is with mingled regret and gratitude, however, we state that even these accommodations are not sufficient. Other apartments must be rented or owned by the Society, unless the Missionaries are to be sadly crippled in their opening prospects. The lot belonging to the Society, just outside of the eastern gate, *Bubunistra*, is a lovely site; so much so, that, at one time, it was contemplated as the best location for the royal palace. If disposed of, we should presume much more than the cost price could be realized. The principle of the Society is unquestionably a just one, not to tie up its capital by investments in real estate at its several Missionary stations. It not only must be done with risk of ultimate loss, but renders the Missionaries themselves less independent in moving about, wherever a favorable opening may be presented. In the Greek Mission, an exception has justly been made to this rule. The circumstances are peculiar, and the ground different from that ordinarily embraced in our foreign efforts. Having gone thus far, it seems equally binding to go still farther, by the provision, eventually, of a house for the Missionaries themselves, and at once, if possible, of good accommodations for the Normal school. The claim is one which might be justly presented to our churches.

At present, the Missionaries have a home in one of the most comfortable dwellings in the city. It was procured on a very favorable lease, which has still some time to run. They were much favored in the transaction by the gentleman who built it, a Scotchman, long resident in Greece, who fought in her cause, and still remains, with a true Philhellenic spirit, to aid her by his capital and influence. The business sagacity of Mr. Hill has enabled him, as far as we could learn, in every case, to make the most provident and judicious arrangements; and the Executive Committee cannot be too careful in adhering to his advice in the transmission of funds, &c., as serious loss and inconvenience may be incurred by a slight deviation. It was truly delightful to find that our dear friends, after all their suffering and exposure, had at last settled themselves in a manner so consonant with their own wishes, and favorable for the extension of their official influence. To us, its comforts were doubly interesting from the contrast with the nights we had passed, after long days of travel, with no covering but our cloaks, or roof but the starry sky.

The great and ostensible object of the Missionaries is Christian education, which from the state of things has to be dispensed in its lowest elementary forms, and with the utmost prudence in relation to the existent worship. Constant opportunities are afforded to the Missionaries of preaching Christ, in their communication with the parents of their young charge, but hitherto it has been deemed expedient to confine their efforts to this more indirect mode. The time, perhaps, is not far distant, when Mr. Hill may be invited to fill a pulpit in the regular Churches; such is the esteem in which he is held by the priests, and the fluency he has acquired in the use of the Greek tongue. In direct Missionary effort among the inhabitants, more might probably now be adventured than has been attempted; and, in the event of another family being attached to the Athenian school, Mr. Hill would devote a part of his time and influence to this vital object.

In the schools all is successful and animating to the friends of the Greek cause: and it was with unfeigned astonishment, that we beheld the results of labors comparatively so short, and exercised under such unpromising circumstances. In every constituent of a well disciplined and instructed school, they would bear an equal comparison with those of the same class, in either England or America. Could the more wealthy members of our Church see what we saw, there would be no deficiency in funds for carrying on the interesting enterprise. Strangers have been affected to tears in witnessing the exercises of the infant school, where more than one hundred and fifty little ones, whose parents have been the victims of every hardship and oppression for years, are brought up in habits in the highest degree favorable to their after character, independent of the solid instruction that may be imparted. They are taken from what, in any other civilized country, would be incredible depths of penury: from living under the old walls, sleeping without shelter, feeding upon boiled snails, raw vegetables, &c.; and when first collected, were without any suitable clothing. Now, they look clean and happy; and in walking through the valleys of the ruined city, a stranger in a few days could identify at a glance any child belonging to the Mission school, from the cleanliness of its appearance and the propriety of its deportment. We need not say how much of this, under God, is owing to the mild, patient, unwearied efforts of Mrs. Hill. Her modest labors are beyond praise; and if there were not a hundred motives of even higher claim, her disinterested self-consecration might alone come with an appeal touching enough to draw forth, from the ladies of our churches, all that is required to sustain that department of the Mission in vigorous efficiency.

With the boys' school, under an interesting young Greek named Demetrius Pantazis, we were much pleased. The examinations were pursued by a series of questions from the teacher in the elements of mechanics, mathematics, astronomy, arithmetic, and in ancient Greek, &c., and were answered with great promptitude and intelligence. The prevailing feature in all the rooms, was the decided interest manifested in the exercises by the children themselves; it appeared more like an indulgence to them, to be permitted to learn, than an irksome task imposed upon them by parental authority. At our request, some specimens of writing and composition were furnished to us from the boys' department. Both the penmanship and the matter were entirely independent of assistance and control. Some of the compositions are ingenious and spirited; we enclose two or three as a curiosity for your Missionary rooms.

Our attention was directed particularly to the expense of the Mission; and, as far as we could judge, ours was conducted with a judicious economy, whether compared with the good effected, or the disbursements by other benevolent societies.

The following is the account with which we were furnished from different sources:

Salary of Mr. and Mrs. Hill,	$800 00		
Do. do. Miss Mulligan,		250 00	
			$1050 00
Interest on school buildings,		420 00	
Salary of Teachers—per month.			
D. Pantazis,	$20 00		
N. Oikonomides,	12 50		
Helen,*	10 00		
Elizabeth,*	5 00		
	$47 50	570 00	
			990 00
Per annum,			$2040 00

The number of scholars educated is about *five hundred.*

The salary of Dr. King, the Missionary of the American Board of Foreign Missions at Athens, with the other expenses of that Mission, are as follows:

Salary of Dr. King,	$1000 00	
Monthly expense of Teachers and rent, $125 00	1500 00	
Per annum,		$2500 00
Mr. and Mrs. Riggs were there also the last year at,		800 00
		$3300 00

Scholars educated from 125 to 150.

Dr. King's school-room is only rented, and in consequence, the Mission will, probably, be subjected to heavy expense for rent, as the present lease expires, and the time draws near for the removal of the seat of government.

There are many other points on which we might enlarge, if not apprehensive of making the paper too long. The pastoral letter addressed by myself to my congregation from Venice, and which is enclosed according to your request, will furnish some statements on the general condition of Greece and the Church, with illustrative anecdotes, which we have not thought necessary to repeat.

In conclusion, we beg leave to subjoin a few points which had occurred as doubts and objections to our own minds, before visiting the station, but which were removed after a familiar and eye-sight acquaintance with the field and operations of your Missionaries.

1. *Is Greece, a civilized and Christian power, a proper field for our labors of elementary instruction?*

Our doubt was, whether the Greeks could not provide this from their own resources, especially since the organization of their present government. It is true, certainly, at no very distant period, in the present course of events, this will be the case. Greece is making encouraging advancement in social order and religious reformation. The government exhibits exemplary zeal in the education of the common people. But by the testimony of the Regents themselves, we were assured that, with all their desires for this important object, they could have done nothing, unless the Americans had, by their benevolent efforts, given them schools as models, and instructed teachers to go out and establish others.

* The Board is given gratuitously by Mr. H.

It would need nothing but to travel over that beautiful but melancholy land, to satisfy all scruples. We can here, at home, form no idea of the entire desolation which oppression and anarchy have brought upon it. Except Napoli, which has been partially restored, owing to having been the capital, and being at present the seat of government, every other town or village is in ruins. There are not three miles of road passable for a wheel carriage, over all the parts of the Morea or Continental Greece that we traversed. The dwellings are wretched mud cottages, hastily put up among the accumulated rubbish of the destroyed villages; and, until lately, the majority of the population had not even this shelter. The insecurity of property has prevented any thing like systematic agriculture; and the land has been not only neglected, but in many cases utterly destroyed by the mountain torrents turned from their wonted channels. Scarcely a clump of trees exist upon any of the plains. At Corinth large trays of boiled snails were for sale at the shops, and, with the coarsest black bread, constitute the food of the peasantry. As one proof of the poverty of the Greeks, it may be remarked that money bears an interest of from 25 to 36 per cent. per annum. In these circumstances, without resources in the government, without teachers or means of paying them, houses and churches in ruins, a religion corrupt to puerility, a clergy scarce in the aggregate raised in intelligence above the mass, a people too long exposed to bitter vicissitudes to trust the extent of their present security, and too ignorant to seek instruction,—the dependence must be upon foreign assistance. At the time our Society broke ground in the enterprise, they might have been justly hopeless of aid from any other quarter. If poverty and helplessness, bitter sufferings from the hand of the Turkish oppressor, national ignorance, and social degradation, beggary of internal resources for intellectual or religious regeneration,—if these constituted a claim upon us for help, according to our ability, then have we done right, in sending it in the shape of elementary instruction to destitute Greece, although now ranked among the Christian powers of Europe.

2. A second doubt, which might be entertained, was, *whether the institution of common elementary schools, apart from Missionary preaching, was a legitimate object of our Society?*

It is true, the schools must be taught in Greece without any direct attack upon existent superstitions. Every thing depended upon securing an influence, and making the benefits of instruction appreciated, without alarming the jealousy of the priesthood or the people, in reference to the national religion. There was no way to begin, no other foundation to lay, for direct influence in the reform of the Church, except by instructing the children. In this way, besides the benefit to the young, there was a means established of reaching the parent, a bond of grateful attachment with the Missionary created, and the word of truth often explained in families which would have been difficult to reach in any other mode. But apart from this, the great expectation of a sound religious reform in Greece, must be fulfilled through the rising generation. They will grow up with disposition to change. Light will, in their present state, break in upon them; but unless sanctified by religious knowledge and feeling, it would only be to make them forsake a corrupt Christianity for utter infidelity. The children in the schools are instructed in the Bible. Its pure religion is taught by the lesson and example of the Missionary; and many instances have occurred of its producing very decided effects. But it is not taught controversially. The result has been that the countenance of the priesthood has been secured, instead of provoking their opposition; and as we have remarked, the time is near, if not already come, for efforts more decidedly Missionary, and bearing immediately upon the conversion of the people. The result shows that the Society has chosen the best means for their high ultimate ends on the field of benighted Greece.

3. *A third question might be, to what extent should the present efforts be pursued?*

This might be difficult to answer, even if we had the control of very large funds, for there is crying want in every part of the land for the same benefits as have been already dispensed. It is certain, also, that the more vigorously the efforts are pressed, the sooner the necessity for them would cease to exist, and regenerated Greece might be left to her own resources. But one thing seems clear, even with our limited means, and that is, that we should not jeopard the loss of all we have gained, and the failure of the whole enterprise, for want of carrying it to a safe point. At present the schools are flourishing, useful and popular. Every day is adding to the experience of the Missionaries, the gratitude of the persons benefited, and the confidence of the Church at home. But what is to become of the whole, if the feeble strength of the devoted woman who has made herself debtor to this labor of love, should give way? Who is there to take her place, with knowledge of the language, national habits, system of instruction, and all the practical details necessary for the undertaking? What is to become of the schools, during the long interval necessary to supply such a lamented vacancy? May the Lord in his goodness avert from the Mission so severe a loss! But is it not injudicious, might we not say in view of the parties concerned, ungenerous, to run such a hazard? We were compelled, from all we saw and heard, to think so; and that no efforts should be spared to send out immediately another family to the field of labor. Schools must still, for some time, be the best charity; but if we mistake not, the field is ripe for the harvest in a more commanding form of instruction; and before the new ally of the cross had mastered the medium of communication with the people, he would find many glad to hear, in their own tongue, the wonderful works of God.

The Normal School is another department which has every claim upon the sympathy of the Church and the liberal countenance of the Society. In this, we are educating hundreds in educating one; and every dollar disbursed in that mode, must contribute to effect a ten-fold saving in the attainment of our full purpose.

The recent step of the Regency in supporting twelve pupils in this department of the school, shows the estimation in which they hold the plan. For this nursery of teachers, however, owing to the zealous and successful exertions of Mrs. Willard, we trust little burden will be cast upon your funds. That department of our cause is in good hands: and the voice of the appeal which has been so eloquently raised, will not be suffered to die away, until the end shall have been attained of transferring to the hitherto degraded females of Greece, some of the blessings of that sound and religious education which has been so finely illustrated in the practice of their talented advocate in Troy.

We must here bring our remarks at this time to a close. In any way that we can furnish, in reply to your interrogations, further information on the general condition of Greece or the schools, we shall hold ourselves honored in doing so.

There are classic remains in Athens which excite emotions beyond description; the Hill of Mars, where Paul preached; the Forum, where Demosthenes pleaded; the Prison, where Socrates died; the Groves, where Plato taught; the Gardens, where the Peripatetic walked; the banks of the Illysus, where the Muses sported; thyme-covered Hymettus and the marble Pentelicus; glorious Salamis and the island-gemmed sea; sights and associations that come with subduing power upon the imagination, intellect, and heart. But, standing among them all, we were constrained to bow to the truth of the remark made by a talented foreigner, as he witnessed the exercises of the Infant school—"You have here, Madam, a nobler sight, and more enduring monument, than the columns of the Parthenon, or the schools of Philosophy."

DEVOTIONAL.

From the Sermons of Bishop Andrews, (now republishing by Messrs. Swords, Stanford & Co.)

JESUS, THE AUTHOR AND FINISHER OF OUR FAITH.

"Author and finisher" are two titles wherein the Holy Ghost oft setteth him forth, and wherein he seemeth to take special delight. In the very letters he taketh to him the name of Alpha, the author; and again, of Omega, the finisher of the alphabet. From letters go to words; there is he, "the word at the beginning," (John i. 1,) and he is "Amen" too, (Rev. iii. 14,) the word at the end. From words to books; "in the very front of the book" he is, (Psalm xl. 7,) and he is the "recapitulation" or "conclusion" of it too.* And so go to persons, there he is "the first and the last." (Rev. i. 17.) And from persons to things, and there he is "the beginning and the end;"† whereof the 'beginning' is in the author, and 'the end' is in the finisher: the first beginning, he, "by whom all things are made;" and the last end, he, "by, for or through whom" all things are made perfect. (Col. i 16.)

Both these he is in all things. And as in all things else, so in *faith*, whereto they are here applied most fully and fitly of all other. Therefore look not aside at any in heaven or earth for matter of faith; look full upon him; he is worth the looking on with both your eyes; he hath matter for them both. The honor that Zerubbabel had in the material, is no less truly his in the spiritual temple of our faith; "his hands have laid the corner-stone" of our belief, and "his hands shall bring forth the head-stone" also, (Zech. iv. 9,) giving us the end of our faith, which is the salvation of our souls. Of our faith and of the whole race of it he is the author, casting up his glove at the first setting forth: he is the finisher, holding out the prize at the goal end. By his authority it is, our course is begun; we run not without warrant. By his bounty it shall be finished and crowned in the end; we run not in vain or without hope of reward.

But what is this title to the point in hand? so as nothing can be more: "author and finisher," they are the two points that move us to look to him; and the very same are the two points wherein we are moved to be like to him. To fix our eye, to keep it from straying, to make us look on him full, he telleth us he is both these; in effect as if he said, Scatter not your sight, look not two ways, as if he I show you were to begin, and some other to make an end. He I show you doth both.

His main end being to exhort them, as they had begun well, so well to persevere; to very good purpose he willeth them to have an eye to him and his example, who first and last, from the cratch to the cross, from St. Luke's time that "he began to do and teach," (Acts i. 1,) to St. John's time that he cried "It is finished," (John xix. 30,) gave them not over, but to the end loved them. And so must they him, if they do him right: both set out with him as author by a good beginning, and hold out with him as finisher to a far better end, and follow him in both, who is both. Were He "author" only it would serve to step forth well at the first: but he is "finisher" too, therefore we must hold out to the last, and not rend one of them from the other, seeing he requireth both, not either but both; and is indeed Jesus, a Saviour of none but those that follow him as "finisher" too, and are therefore marked in the forehead with Tau, the last letter of the Hebrew, as he himself is Omega, the last of the Greek alphabet. This is the party he commendeth to our view, "Jesus, the author and finisher of our faith;"—for these two to look upon him, and in these two to be like unto him.

Our sight then is Jesus, and in Jesus what? You have called us hither, say they in the Canticles, to see your Shullamite; what shall we see in him? What, saith the espouse, but "as the company of an army," (Cant. vi. 13,) that is, many legions of good sights, an ocean or bottomless depth of manifold high perfections. We shall lose ourselves, we shall be confounded to see in him all that may be showed us; the object is too great. Two pieces therefore he maketh choice of, and but two; and presenteth him to our eye in two forms only, as hanging on the cross, as sitting on the throne;—his Passion and his Session, these two: and these two with very good and perfect correspondence to the two former. By the cross he is author, by the throne he is finisher of our faith; as man on the cross, author; as God on the throne, finisher: author on the cross, there he paid the price of our admitting; finisher on the throne, there he is the prize to us of our course well performed, of the well finishing our race, the race of our faith.

And sure with right high wisdom hath the Holy Ghost, being to exhort us to a race, combined these twain. For in these twain are comprised the two main motives that set all the world on running, love and hope: the love he hath to us in his Passion on the cross, the hope we have of him in his session on the throne:—either of these alone, able to move; but put them together, and they will move us or nothing will. Love first: what moveth the mother to all the travail and toil she taketh with her child! she hopes for nothing; she is in years, suppose; she shall not live to receive any benefit by it: it is love, and love only. Love first. And then hope: what moveth the merchant, and so the husbandman, and so the military man, and so all the rest. All the sharp showers and storms they endure, they love them not; it is hope, and hope only of a rich return.

If either of these will serve us, will prevail to move us, here it is. Here is love; love in the cross, "who loved us, and gave himself for us," a sacrifice on the cross. Here is hope; hope in he throne; "to him that overcometh will I give to sit with me in my throne." If our eye be a mother's eye, here is love worth the looking on. If our eye be a merchant's eye, here is hope worth the looking after. I know, it is true, that "love" (it is Bernard) if it be true indeed, as in the mother, receiveth no manner of strength from hope. Ours is not such, but faint, and feeble, and full of imperfection: here is hope, therefore, to 'strengthen our weak knees' that we may run the more readily to "the high prize of our calling."

* Eph. i. 10. ἀνακεφαλαίωσις.
† Rev. i 8. ἀρχὴ in ἀρχηγὸς and τέλος in τελειωτής.

From the Missionary.

THE VALUE OF A SINGLE BOOK.

Bishop Doane, in advocating the claims of Parish Libraries, states that St. Mark's Church, Orange, owes its origin to a book from one of the libraries which the munificence of English Episcopalians established in some of our parishes, long before our separation from the parent country. The circumstances may be briefly related thus:—Many years previous to the American Revolution, a copy of Dean Hickes' Treatise on the Christian Priesthood, in the course of its transatlantic travels, found its way into the hands of one of the inhabitants of Orange. He bestowed it as a present on one of his neighbors, a member of the Presbyterian Church, a respectable farmer of the village. The new owner, from a want of other books — for in those days they had no Penny Magazines, pamphlets and religious periodicals, which, like our new "Missionary," might scatter the seeds of religion and learning through every village and hamlet—was led to peruse it. Upon reading it, Mr. W. soon found that it contained strange notions, which, if true, would render it necessary for him to change his religious opinions, and leave the society of Christians with which he was connected, and in which he had been educated. He discovered that it advanced claims for the divine origin of Episcopacy, a doctrine that had never before entered his mind. Unlike many who throw aside the subject as one of no importance, he persevered in the examination. It was not pleasant to be taught that he and his fathers had erred, and substituted the inventions of men for the institutions appointed by Christ, or his Apostles. Still his mind dwelt on the subject, and other books were procured and read. After an examination as extensive as the circumstances of the time and place could afford, he was convinced in his own mind, that *Episcopacy was of divine origin*, and therefore of lasting obligation in the Church of Christ. A severe trial now awaited him. He must tear himself from his former friends, among whom prejudices against bishops ran high. It was the spirit of the age. He immediately connected himself with the nearest Episcopal Church, at Newark, about six miles from his residence. In its communion, notwithstanding the difficulties attending his course, he continued for nearly half a century. In the present enlightened state of public feeling, we cannot appreciate his trials. A knowledge of the sentiments, feelings and circumstances of the time is necessary fully to realize them. Suffice it to say, he continued firm in his principles. Steadfast in the profession of what he regarded as the truth, he educated his numerous family in the same. They attended the services of the Church with all the regularity which their circumstances would permit; and that such as might put some of our more favored congregations to the blush. Years rolled by. Like the patriarchs of old, his life was extended until he saw his descendants of the fourth generation growing up around him. Methinks I still see the venerable, silvery-haired old man with a group of grand-children clustering about him, listening to his words about the Church of the Redeemer, and the doctrines therein taught.

The late Bishop Croes became acquainted with these circumstances, and in the year 1820 visited the village. He was gratified, and extended his apostolic labors by making it one of the stations embraced in the periodical visitations of the Diocese. The Rector of the church at Newark used also to come occasionally and preach, to a few hearers. None but those who are deprived of the ordinances of the Gospel, and who are at the same time sensible of their value, can estimate the joy which these occasional visits of Christ's ambassadors created in this large family circle. At length the village was embraced in the circuit of a devoted missionary. This man of God had several interviews with the aged patriarch before he was called to his rest — the rest that remains for the people of God. Although he did not live to realize the event, his heart was cheered with the prospect of a rising church, in which his children and children's children might profess "the faith once delivered to the saints." The old man having finished his earthly career, descended to the tomb, full of days, leaving the labors of the Church militant for the rewards of the Church triumphant. The missionary continued his visits to the little band. One after another was added to their number. A few years glided by, and St. Mark's Church arose, at the present time one of the most flourishing in the Diocese. Thus it is, that God blesses patience and perseverance in well-doing.

This simple story might teach us several lessons. One only will be mentioned. The perusal of a single book, under the blessing of God, induced a train of circumstances resulting in the establishment of a church, where the truths of redemption may be proclaimed through future generations to thousands of hearers. From it, mark the importance of diffusing information by every means in our power; either by Bibles, Prayer-books, Tracts, or conversations: since, who can tell that the wisdom of God, as in the present instance, may not improve the slightest action to the eternal happiness of many? W.

Theological Seminary, New-York.

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS;
Buildings, 46 Lumber-st., in rear of Trinity Church.
Standing Committee.
Benjamin M. Brown, | George C. Morgan,
Lewis Curtis, | Charles N. S. Rowland.
Charles Keeler, | Floyd Smith,
H. Cotheal, *Treasurer*, 49 *Water-st*

TO EPISCOPALIANS WISHING TO EMIGRATE TO ILLINOIS.

The village of Juliet is situated on the River Des Pleins and also on the Illinois and Michigan Canal route, about 40 miles southwest from Chicago. It was laid out in the month of May last, and about 100 Lots sold in June, at an average of upward of $45 each; there being at that time but one family within three miles. It is in the midst of one of the most fertile regions in the whole western country, and the beauty of the scite is scarcely exceeded any where. This river, unlike most large streams at the west, does not flow its banks, and, consequently, its valley, as well as the surrounding country, is healthy; as much so as the valley of the Hudson or Connecticut. Since the 19th of June last, there have been fifteen houses and three stores built, besides a grist and saw mill and three other saw mills within three miles of the place. There is abundance of water found here for any purpose. The 16th Section of land, which belongs to the township for school purposes, and adjoins the village, was sold in September for $8,800 which is now drawing an interest of ten per cent. Sufficient to support all schools for several years to come.

The proprietors of some lots lately laid off as an addition to the village, propose, and are now ready to deed to the Episcopal Church a scite for a church, equal both in size and value to a little more than two village lots, such as are now selling for $75, upon the condition that a church shall be erected thereon within five years from the 1st of January 1835, costing not less than $1500. And further, that this advertisement or a similar notice be published in some Episcopal paper printed in New-York or New-England at least six months in succession. There are in the village and within a few miles eight communicants, and about a dozen families friends of the Church, who have met once to hear preaching in the village, and it is probable a parish will be formed early in the spring. This advertisement is published for the information of those desirous of emigrating to the Western country.

N. B. There are also Episcopal societies at Chicago, Galena and Peoria in this State.

THE SPIRITUAL CHARACTER OF THE LITURGY.
BY REV. F. H. CUMING.
Third Edition, just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street.

B. Curtis Brown, *Print.*